

CHRISTIAN COURIER

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Caesar invited to church by Cambridge pastor

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MAY 11 1998



Representatives of Church and State: An artist's conception of Pope Gregory VII exerting his authority over Emperor Henry IV of Germany and Italy, in 1077.

Bert Witvoet

CAMBRIDGE, Ont. — Rev. Ralph Koops invited local politicians to Maranatha Christian Reformed Church on April 19 and made them part of a "Government Awareness and Appreciation" service.

The idea came to him after he was asked to lead devotions at the installation of city councilors last December. He agreed to pray if he were allowed to address city council for five minutes. That privilege was granted.

This is not the first time Koops followed a hunch. On

February 8 this year he led a service that focused on abuse after one of his former parishioners had been convicted of sexual exploitation. He decided on the focus of that service while attending the court session at which his parishioner was convicted (see our report in CC Feb. 20).

Koops, who has been pastor at Maranatha for almost 15 years, is known to his local MP, Janko Peric, whom he presented with a copy of Paul Marshall's *Their Blood Cries Out*, as well as to mayor Jane Brewer and MPP Gerry Martiniuk. All three were

in attendance on April 19 as Koops preached from Romans 13: 1-7 and Matthew 22: 15-22 and entitled his message "Acknowledging Government and God."

Two-realm view rejected

"Government, citizenship and paying taxes [are] all part of our legitimate service to our Maker," said Koops. Referring to the question posed to Jesus by the Pharisees about whether

they should pay taxes to Caesar, Koops explained that Jesus answered in a way that acknowledged both the administration of the emperor and the over-all rule of God.

He recalled how at Calvin College years ago, Professor H. Evan Runner would put the Matthew 22 passage before students and ask them what it meant. The response he often got was that religion and politics don't mix. There are really two realms, the

students said — the realm of the state and the realm of religion.

Koops traced this splitting of reality to developments in Western history. During the Middle Ages the popes and the emperors fought over who had absolute authority. And earlier, the Greeks thought that you could split reality in two: the world of the soul and spirit, and the world of the body. We have taken these concepts into the

See PASTOR page 2...

Religious leaders launch campaign against child poverty

Margaret Dinsdale

TORONTO — A grassroots campaign aimed at the Ontario government's policies which favor tax cuts and ignore child poverty was launched on April 12. It is supported by faith groups and 700 individuals.

It calls for people to send their tax refunds to agencies that do frontline social work with children, such as the United Way, the Jewish Family and Child Service of Metropolitan Toronto and the Catholic Children's Aid Society. The campaign is hoping that it will grow into a national movement.

A press conference on April 16 announced the campaign and a subsequent two-page advertisement in the Ontario edition of the *Globe and Mail* expressed what many in the coalition say is the long-term cost of poverty and its effect on children.

'That's enough'

Rabbi Arthur Bielfeld of Temple Emanu-El, who with the social action committee of his temple conceived the idea, said, "To use rather unrabbinical language, I'm mad as hell. We have more children living in poverty in this province than anywhere else in the country. This government has taken billions from



"There is clear evidence that kids who are poor do not do as well in education as others," asserts Harry Kits of CPJ.

programs to give billions, mostly to the rich, in tax refunds. That's enough."

"There is clear evidence that

kids who are poor do not as well in education as others, maybe they have higher stress levels at

See ACTIVISTS page 2...

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News

Pastor calls for prayerful support of political leaders

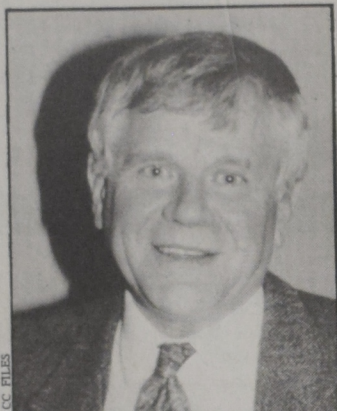
... continued from page 1

present time when we speak of the "spiritual" world of Bible-reading and prayer and the "natural" world of education, politics and business, said Koops.

Koops indicated that he accepts the separation of church and state and that he sees both as limited areas of life. But he rejects a separation of religious convictions from most parts of life. "There is no neutrality," said Koops. "The Bible makes clear that God is in charge of everything."

"We pay taxes to government under God," he added. "The God you meet in church here on Sundays is the same God you meet in your income tax form when you fill it out. Serve God in all you do. Do we understand that, and do our politicians understand that as they rule in the name of God?"

Koops made an appeal to young people to consider politics as an area of service. He pledged prayerful support to



Ralph Koops

political leaders. "God doesn't want chaos in life. He wants people to have a good time." So he calls political leaders to administer public justice, to protect their citizenry from old to young, including the unborn in the womb. The police are our friends, he asserted.

No utopian vision

Koops made it clear that he does not see the government as a

socialist's dream-come-true. He recited a version of Psalm 23 that no synod has as yet approved:

The government is my shepherd, therefore I need not work. It allows me to lie down on a good job; it leads me beside still factories, it destroys my initiative. It leads me in the path of a parasite for politics' sake. Yea, though I walk through the valley of laziness and deficit-spending, I fear no evil, for the government is with me. It prepares an economic utopia that is a paradise on earth for me by appropriating the earnings of my own grandchildren. It fills my head with false security. My inefficiency runs over. Surely the government shall take care of me all the days of my life, and I shall live forever in a fool's paradise.

"Cut through the false dilemmas of pitting one 'ism' against another," he urged his congregation. "The state is not my Lord, neither is the church my Lord. Jesus is Lord of all the earth."

After the sermon, elder Tim Morrison led in a prayer for political leaders in the city, province and country. He asked God's forgiveness for cynicism towards leadership. He thanked God for "our lovely city of Cambridge and our mayor, Jane Brewer, and council," for the province of Ontario, for Premier Mike Harris and the legislature, for Canada and its leader, Prime Minister Jean Chretien. He also asked God "to help the families of our leaders to withstand the separations and long hours of work."

Towards the end of the service, greetings were extended by the three political leaders present. MP Perric said that "without faith, belief in God, we cannot succeed in politics and daily work." MPP Gerry Martiniuk mentioned the reward of being able to serve over 100,000 people with help from an excellent staff and volunteers.

Mayor Brewer was the most explicit of the three when it came to expressing her faith. "I

know of those countries where the Christian religion is in danger," she said. "You have a responsibility to know what the issues are in politics. My faith is an integral part of me and I need that Word each day." She thanked the people for their prayers.

More than talk needed

Rita Klein-Geltink, church-school superintendent at Maranatha said it was good to focus on government in church. "We always talk that line — we are Reformed and we want to integrate all of life [with our faith], but we still tend to isolate the areas of church and politics. This service brought these two together."

She especially liked the opportunity after church to meet and talk with the politicians over coffee. She has already mentioned to pastor Koops that the adult education program could include a section on government next fall.

Activists urge Ontario government to help children

... continued from page 1

home, maybe they don't have enough nourishing food," says Harry Kits, executive director of Citizens for Public Justice

(CJP) which is one of the groups involved.

Kits sees the campaign as a first step towards raising public awareness and "to put pressure

on governments to make this a high priority issue. Children are our future," he said. "How we treat children is a symbol of who we are, how we treat everyone."

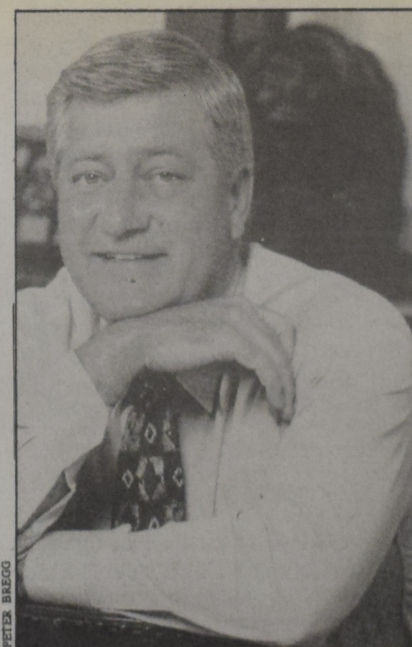
Acting for the future

"For me, this is a question of conscience and integrity. We have to act now ... to wipe out this blemish on Ontario's good name," said social activist June Callwood. "We have to act for the sake of our children's future."

Part of the timing of the campaign was the hope that it could influence the Speech from the Throne which was delivered on April 23, and the provincial budget on May 5.

"We are hoping that other provinces will follow," said Rabbi Bielfeld. "What I would like to see is that it would grow into a national campaign that would ultimately address the federal government," he said, referring to the unanimous House of Commons all-party resolution in 1989 to eradicate child poverty in this country by the year 2000.

Gerald Vandezande of Citizens for Public Justice is on the steering committee of the campaign and says that "this Throne Speech is setting the



Ontario Premier Mike Harris: setting the tone for the next election.

tone for the next election. Premier Harris is telling us that he intends to keep on with his campaign of cuts to programs that hurt our voiceless and vulnerable neighbors, that this inequitable status quo will continue."

"We cannot accept this tragedy with a clear con-

science," he said. "People of biblical faith owe it to God and neighbor to challenge the heresy of rabid individualism."

'We're not going away'

Despite the lack of any mention of poor children in the throne speech, Bielfeld is heartened by the response from the public thus far. "Whatever our differences, we are united for change," he said. "It is particularly appropriate in this season when many of us are celebrating the salvation of our bodies and souls. We are here today and we'll be back tomorrow and next month and next year, in the press, on the streets if we have

to, to make sure that this issue has the highest priority on the political agenda. As long as child poverty is around, we'll be around."

He added that the coalition would like to work with government, "we hope as friends but, if not, then as adversaries. We're not going away."

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Two weeks that were



Bert Hielema

I ADMIT TO AT LEAST one weakness: I love book stores and buying books. The latest one I bought is *Wrestling with Angels*, a book dealing with Genesis from a Jewish Perspective. It has given me access to some of the wealth of Jewish accumulated wisdom, as Hebraic scholars have pondered the Old Testament for centuries. This new book is written by two people who know Hebrew as their mother tongue: Naomi Rosenblatt and Joshua Horwitz (you can't get better Jewish names) and so I trust their explanation of their native language.

On page 218 I underlined a passage (I always scribble in my books, emphasizing phrases, noting down thoughts that strike me at that moment) and thus can find interesting things back more easily. Let me quote the passage dealing with Abraham charging his servant to find a wife for Isaac.

...Place your hand beneath my thigh. The thigh in the Bible is often used as a euphemism for sexual organs, which represent the source of Abraham's reproductive powers and the fate of his progeny. The image of having someone swear an oath by placing his hands on another man's genitals might jar us. But this practice speaks to the lack of prudishness of those times..., a gesture of ultimate trust and solemnity. The word "Testament," based on the Latin testes or testicles, derives its meaning from this ancient custom."

WHY DID I START out on this note? Well, I think that we are far too prudish, almost Victorian, when writing in our Christian periodicals. The Bible is not, even though the translators are. The original text here calls genitals "genitals" and not thigh.

WITH THAT introduction I will give some information on the lead article in *The Economist*, the staid and oh-so-

correct English business weekly. To anybody who thinks about sex for more than a moment or two (and I assume that the readers of this Christian weekly are not all that different from the rest of humanity), you may have noticed the willingness of the contemporary media to discuss sexual matters in public. A few days ago I even was soundly astonished when *The Globe and Mail*, the only daily I read, had a long story on penises and how some crazy Americans — and a few Canadians as well — go to great lengths (so to speak) to have their penises lengthened by an inch or so, at the surgical expense of some \$5,000 (US). OHIP here is a NOHIP.

I ALSO LEARNED something in that article something I was never taught in Kindergarten, that the average penis measures 11.5 cm to 14 cm (4.5 to 5.5 inches), fully extended, of course. Perhaps you might want to know that. Yet for some, that size is not enough. Well, there are some crazy creatures out there.

BACK TO THE ECONOMIST, which looked at sex from strictly a business point of view, and writes: "At the Vegas Strip-tease in Kiel (Germany) business is flat.... Dancers sit listlessly at the bar, waiting for a customer to buy them an over-priced "cocktail" in exchange for a few minutes of sympathetic conversation. 'Too much sex on TV' explains the owner. 'Why should people pay here when they can get it for free just sitting at home.' Ten years ago, he says, business was much better. Next door in Kiel's Eros Centre (one of Germany's biggest licenced brothels) business is bad, too. The standard price DM50 (about \$42 Cdn) is unchanged since 1992 — in other words, it has dropped by nearly 30 per cent in real terms.

Why is the sex business so lousy? The answer is globalization.

A truck driver driving anywhere in Eastern Europe sees hundreds of prostitutes lining the highways offering their services for a pittance, because unemployment is high and benefits low. *The Economist* favors legalization of the sex trade, including the allotting of Frequent Flyers miles.

WANT TO BUY A GOOD stock? Pfizer, a drug company saw its stock soar when it started to market Viagra, a drug that enhances blood flow to the penis to help achieve and maintain erections. Works for seventy per cent of men. Take one hour before intercourse.

FATIGUE IS AN epidemic these days. Part of it is that many people just work harder and longer. Burnout is a common complaint. Here are some tips: Exercise (even a 10-minute walk can boost energy level for up to two hours). Get enough sleep (I need eight to nine hours a night and make sure that I get it). Eat well. And stay away from alcohol, caffeine and sugar (all of which gives false body boosts). Listening to music, or talking to a friend also helps.

TALKING ABOUT coffee: I have scanned papers and reports and have yet to find evidence that coffee (or at least, my one cup per day) is bad for me. Well, I will soon find out for sure. The Center for Science in the Public Interest (CSPI), the Washington D.C. think tank (which now has an office in Toronto), infamous for telling us about the nutritional evils of movie theatre popcorn and Chinese food, has set its eyes on caffeine and has reported that only high doses are harmful.

A recent Dutch study of 46 subjects found that those drinking five or more cups a day of unfiltered coffee — like espresso — had levels of "bad" cholesterol five per cent higher than those who drank filtered coffee. The CSPI allows that an occasional cup is not the end of the world. Says its spokesperson, "We don't see it as a poison, but people should be aware it might not be innocuous." Their full report will come out in June. If it is controversial, you will hear about it. In the meantime, drink coffee with moderation.

FOOD POISONING HAS been in the news lately. "Is any-

thing safe to eat?" wondered *New Scientist* magazine a while back. This is a legitimate question. Germs have become a growing problem. People in the know (experts, so called) estimate that food-borne germs infect up to 60 million Americans — a quarter of the population — and cause almost 10,000 deaths, a figure which has risen 58 per cent since 1990; and because of the growing germ problems some 30 new diseases have been identified.

The "germ" of the problem lies in (1) imported food (70 per cent of our fruits and vegetables are grown outside continental North America, where safety standards are low); (2) jet travel (which can bring infectious diseases from anywhere in the world in a few hours); (3) Global trade (which also brings global germs, mosquitoes and viruses).

EL NINO HAS MADE the deserts bloom, but also made the mosquito population boom. Definitely use "Off" this year. Reason Number 4 regarding that germ problem: Eating out more (which increases the risk of food-borne illnesses from infected foodhandlers); (5) Poor hygiene and risky sexual behavior (which spread diseases); (6) Increasing use of daycare.

HERE ARE A FEW TIPS to avoid having a new sickness named after you: Cook meat and seafood thoroughly. I have been a vegetarian now for some 25 years and I still think that before the Flood this was the norm. Wash fresh fruit and vegetables thoroughly. Peel, if possible. Wash hands frequently. Avoid using antibiotics wherever possible: they kill the good germs with the bad.

I saw an article in the *Guardian Weekly* a few weeks ago entitled: "Give us this day our daily toxic bread."

REMEMBER OPRAH Winfrey's battle with the beef barons? Oprah may have won the battle, but the war waged by the powerful food industry has just begun. At stake are new standards for organic farming. The food industry wants the U.S. Department of Agriculture to allow fruit and vegetables to be labelled "organic" that have been genetically engineered, irradiated, treated with additives and raised on contaminated sewage sludge. Under the new

proposals, "organic" livestock can be housed in batteries, fed with offal — inedible animal parts — and injected with biotics.

"Organic" produce in the Brave New World of the food giants will be totally indistinguishable from conventionally toxic food.

I AM NOT PARANOID, but I have become distrustful of any food offered in stores. These past days I have been working in my 2,000-square-foot vegetable garden, preparing the soil by double digging and placing good cow manure in each trench, assuring that the food I grow is genuinely organic, the only food I really trust apart from locally grown offered at the regional market. No wonder mysterious diseases are popping up and cancer is spreading like wild fire.

The *Globe and Mail*, in a column entitled "Singing the praises of nutrition," quotes an 80-year-old physician, Dr. Abram Hoffer: "We have to teach the people how to eat — and what to eat. The best foods are whole, natural and fresh, but 85 per cent of the modern diet is processed food, stale, dead, synthetic and laced with additives." He estimates that a broad program of nutritional medicine, based on a healthy diet supplemented with vitamins, especially vitamin C and E could cut health cost by 25 to 35 per cent in 10 years.

ALL THIS HEALTH TALK reminded me of a book I bought more than 20 years ago, entitled *Limits to Medicine* by Ivan Illich. He concludes this prophetic book as follows: "The true miracle of modern medicine is diabolical. It consists in making not only individuals but whole populations survive on inhumanly low levels of personal health."

Just a few lines earlier he reaffirms what Dr. Hoffer stated: "Healthy people are those who live in healthy homes on a healthy diet, in an environment equally fit for birth, growth, healing and dying." I say "Amen" to that, because Reformation applies to all of life.

Bert Hielema plans to be in Edmonton on May 22-24, attending a conference for Christian Environmental Professionals. He is not quite sure what a Christian Environmental Professional is, but hopes to find out whether he qualifies. He lives in Tweed, Ont.

Editorial

50 years ago — one displaced people displaced another

Israel celebrated its 50th anniversary as a state a few weeks ago. Stories in the media about Jewish freedom fighters and early settlers abounded for a while. Discussions around the question of Israel's success or failure during those 50 years surfaced.

What also emerged in the media was the thorny issue of Palestinian refugees. While Israelis were celebrating the birth of their nation, Palestinians were mourning the loss of their homeland. April 9, 1948, stands engraved in their minds as the *naqba* — "the catastrophe." On that day the massacre of more than a hundred innocent civilians in the Arab village of Deir Yassin took place. More than 400 other Arab villages were captured after that infamous attack, and their inhabitants chased out. Today that practice would be referred to as "ethnic cleansing." More than 700,000 Palestinians became refugees in 1948. Their descendants now number three million. Some of these are still in UN refugee camps.

It's ironic that a terrible history of persecution of the Jews by anti-Semitic forces throughout the world, culminating in the

Holocaust, resulted in a catastrophe for the Palestinians. According to Jewish writer Amos Elon, Zionism has created a mirror-image of itself: Palestinian nationalism — the longing of a dispossessed people for their own state.

Not that the *naqba* can ever be compared to the Holocaust in terms of size, motive and effect, but it does present a dark page in the annals of Israel's existence.

Give God a helping hand

Just around the time of the anniversary of the Jewish state, I was reading a book by Mordecai Richler entitled *This Year in Jerusalem*. Richler is a Canadian Jew who does not practice the Jewish faith (whether he's agnostic or atheist, I don't know) and who is able to see the flaws of Zionism. He writes about social, political and religious conditions in Israel based on conversations with people who have settled in Israel since 1948. One of Richler's earlier friends from Montreal who now lives in Israel told him, "The dream has gone sour." He mentioned acts of terrorism that just won't go away and the restrictive influence on social life by orthodox Jewish groups.

In the same book Richler talks about a group of Christian fundamentalists who fervently believe that according to biblical prophecies the temple will be rebuilt, the Jews will convert to Christianity and Jesus will return to Jerusalem. Not only do they believe it, but they want to help make it come true soon. They strongly support the rebuilding of Israel and the repatriation of Jews from Russia, for example, so that the end times may come and the last battle (probably a nuclear one) will usher in the new Kingdom of God.

This account made me wonder about attitudes that prevail in our own Reformed circles about the Jews and Israel. Am I far from the truth when I say that Reformed people tend to favor the Jews over the Palestinians? Are we saying that the Jews are God's people and that, therefore, the Palestinians are an obstacle to God's will for his people? Do we consider Palestine the Holy Land and Jerusalem the rightful capital of Israel?

We're called to do justice

This is not the place to discuss various prophecies about the "end times." Perhaps God has something special set aside for the Jewish nation and people. The question is, how should that affect our attitude and behavior towards the Jews and the Arabs? Is it up to us to make the prophecies come true? Does God need our help to fulfil his plan for the world? Should we favor the Jews over the Arabs because of what we think the Bible teaches about the end times?

It is my contention that Christians should be guided by questions of justice and mercy, not

by theological discussions about the future. God does not expect us to take sides when it comes to conflict in the Middle East. He wants us to acknowledge that all peoples are his, and that all nations are entitled to their place on this earth.

As for evangelizing the world, God assures us that the message of salvation is for all. The last I heard from Jesus is that he wants us to make disciples of *all* nations and teach them to obey everything he commanded. There was no mention of singling out the Jews, though early strategy by the apostles often meant that they started with the Jews. But that historical necessity of moving from Judaism to Christianity no longer exists.

That means that the Palestinians are God's people as much or as little as the Jews. We must keep in mind that most Israelis don't practice the Jewish faith and that there are as many Christians among the Palestinians as there are among the Jews. But even the fact of a Christian presence does not entitle a people to more justice or privilege.

A twisted picture

We have accepted at face value too many myths about Palestine. We were told that before 1948 the Jews were a people looking for land and that Palestine was a land looking for a people. The same argument was used by white South Africans when they defended Apartheid policies. But the fact that more than 400 Arab villages were destroyed or evacuated in 1948 contradicts that statement.

We have been told that Arabs did not cultivate their land and gardens to the extent that the Israelis have done since. Does the fact that you don't grow your own vegetables mean that you shouldn't own the land you live on? If grazing sheep or goats is your preference, how does that invalidate your occupation of land? Or do we want the Western work ethic of conquest to triumph over the Middle Eastern work ethic of adaptation?

We have a history of this kind of confrontation in North America, too. The Native peoples also practiced the work ethic of adaptation and were pushed aside by these busy beavers called European settlers who "made something" of this land! *Our* refugee camps are called reservations. *Our* conquest of the land has yielded some very questionable results in terms of the health of that land, its rivers and lakes and air.

We celebrate with the Israelis their deliverance from the Diaspora 50 years ago and we're happy that they have a land again to call their own. To them we say: "L'chaim." But we're sad with the Palestinians who also need a nation to call their own. To them we say: "Salaam." And may your day of independence come soon.

BW

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- ◆ provide contact for the Christian community.

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MAY 8, 1998

Letters

Statements mislead when taken out of context

I appreciated your thorough coverage (in the April 24 issue of CC) of how colleges associated with the Reformed community are dealing with the issue of homosexuality. However, there are a couple of comments attributed to me — in indirect quotes — that are either not what I said or imply things I would not wish to imply.

First, and most important, I want to make it clear that my reference to the unapproved Calvin GALA [Gay and Lesbian Association] chapter was in a different light than it appears in the article.

In answer to a question about controversies at Dordt, I said to your reporter, Mr. Doerksen, that Dordt College had not yet been confronted by a situation like the Delwin Vriend case or the efforts of the GALA group to gain recognition by Calvin.

My intent was simply to illustrate some of the types of things that Christian colleges such as Dordt might have to face. I certainly would not want your readers to interpret the comment as finger pointing or "holier-than-thou" posturing, which its out-of-context use in the article

might lead them to do.

I should also correct the statement that "the Vriend case made it necessary for institutions such as Dordt to have more explicit rules about lifestyle and conduct." An indirect quote in the article, the sentence does not completely capture my intent in that part of the phone interview. The Vriend case was, at most, the trigger that led Dordt to craft a written policy. The times in which we live make such policies necessary.

I have always had the utmost respect for the journalistic professionalism of the *Christian Courier* staff. I was a little disappointed in this case.

To the extent that my words were not clear, I apologize to your reporter, your readers, and, especially, the people of Calvin College. At the same time, I hope that this is a reminder to *Christian Courier* reporters and editors that quotes can mislead and do damage if taken out of context.

James W. (Jim) De Young
Director of Public Relations
Dordt College
Sioux Center, Iowa

Farmers butt of too many Dutch jokes

The poem you translated in the March 27 issue called "That tricky mirror" is a typically Dutch joke. Nowhere are more jokes about farmers made than in Holland. As a farm boy who went to school in the city I have plenty of experience with that. Every time someone thought of a joke, it was the farmer who came out as a very stupid person.

While I was reading that poem, it came to me that that is still going on in

the Netherlands. The writer of that poem could have written about a man who was simply digging in the ground. Enough people besides farmers do that. But no, it had to be a farmer.

Please, Mr. Witvoet, do not bring this kind of humor into Canada. I'm sure the farmers here would appreciate that.

K. Rietkerk
Brampton, Ont.

Reflection

Whoops! Right church, wrong pew

Art White

Not long after retiring to Nova Scotia from Cincinnati, Ohio, I received a phone call from a parishioner. "Reverend White, this is Brenda Hitezman. Daddy died last night.... He thought so much of you.... Mom and I were hoping you could fly down to do his funeral. Of course, we'll pay your way...."

At the time, rotating strikes at Air Canada made it much too iffy to accept. I told Brenda, "The last thing you need to be worrying about at a time like this is whether the preacher will show." She said she understood. I expressed further condolences and remembrances, hung up and sent off what I intended to be a sensitive pastoral letter to Rodney's widow and teenage children.

That Christmas, several back-issues of the church's newsletter were tucked into a holiday parcel, one of which carried the death notice of Robert Moon. As soon as I saw his name, (click!) a light went on in

my memory and embarrassment flooded my cheeks. Bob Moon's married daughter is Brenda Hitezman (with an s!). It seemed Rodney Hitezman (with a z) was alive and well and no doubt wondering what the Canadian winter had done to his former minister's sensibilities!

Feeling a bit sheepish, I wrote two pastoral letters that morning: one to Rodney Hitezman and one to Brenda Hitezman.

Several years later, I returned to preach an anniversary service from that familiar pulpit. There in the congregation, sitting together, were both families, smiling knowingly. Afterward in the receiving/reunion line, the six of us enjoyed a very lively, extended, shoulder-slapping guffaw, about which one onlooker was heard to say, "I guess you just had to be there."

Art White lives in Clementsville, N.S.

Death sentence isn't civilized

After reading Syrt Wolters' letter on capital punishment (CC April 3), one may easily arrive at the conclusion that Wolters would be prepared and willing to cast the first stone, or in modern terms, be the first to push the button that activates the electric chair.

Wolters has apparently overlooked some things that concern the justice system. If we look at the history of capital punishment, especially in the U.S. and the United Kingdom, we may well shudder. Even the recent history of capital punishment in Canada leaves us with the impression that we cannot trust the justice system.

The history of capital punishment in the Netherlands is rather interesting. Capital punishment there was abolished in the late 19th century, and in 1983 it was ruled that capital punishment is not allowed under the constitution. Long, long ago Dutch theologian R.H. Van Breemen, a minister in Dordrecht, wrote a dissertation about capital punishment that concluded with the thesis that capital punishment could not be proven from the Bible.

Coming back to the U.S., it is rather satisfying to note that Michigan, a stronghold of Christian Reformed thinking, is one of the few states that saw fit not to implement capital punishment.

Some bishops in the U.S. some time ago expressed the view that capital punishment simply does not belong in a civilized society.

Bert VanderDuim
Abbotsford, B.C.

Ritalin if necessary, but not necessarily Ritalin

Your story of April 3 regarding ADD and ADHD was very timely. However, I would like to clear up one misconception that could be left with your readers.

Your story stated that I was "enthusiastic" about the results of Ritalin in the students I had observed. Given my total conversation with Mr. Doerksen, that is an inaccurate comment.

As I stated to him, I have been encouraged by the results in *some students*, and for them it can, indeed, be a "concentration pill." However, I also gave

examples in which this medication did not help children.

We urge parents to try a multitude of options in these situations and we are encouraged by the results of many of them. I am not "enthusiastic" about children needing *any* type of medication, and certainly not Ritalin.

Karen Gerritsma, Principal
Calvin Memorial Christian School
St. Catharines, Ont.

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Opinion/Family

An American view

Is the Christian Coalition forgetting something?

Tony Campolo

The Christian Coalition has announced the four issues it will focus upon during the upcoming 1998 Congressional elections. They are 1) abortion; 2) homosexuality; 3) pornography; and 4) funding for the National Endowment for the Arts.

As I read that list I was extremely disturbed by what was left out. There was no indication of commitment to the poor. As we move towards the new millennium, ought not the richest country in the world be reaching out to the impoverished of third world countries as well as to the poor who are spread out across America?

Is he getting support?

Tony Hall, an evangelical Democratic congressman, has been calling for emergency food aid for North Korea and for several African nations that are suffering from famines. In preparation for the "judgment of the nations" referred to in Matthew 25, ought not Christians in America be supporting his efforts?

Dan Coates, a Republican senator, has been trying to pass a bill that would give tax credits for those of us who want to give money to faith-based programs that are attempting to alleviate the sufferings of the poor here in America. Should not the Christian Coalition get behind this brother in Christ to ensure passage of this bill?

It can easily be argued that

for many Christians, abortion should be an overriding political concern. But isn't it true that the pro-life movement would be strengthened if we Christians who support it would be consistently pro-life by using our political clout to save the lives of starving children in third world countries?

Post-Pentecost preach-in

On June 1 there is going to be a "preach-in" held in the Capitol building in Washington. Leading preachers are being invited to give sermons on the biblical admonitions for the people of God to respond to the needs of the poor. There will be no attempt to endorse any specific political position or prescribe just how we Christians are supposed to help the poor.

Some will say that caring for the poor should be the government's responsibility; others will say that caring for the poor should be a joint venture between church and state; and still others will claim it is solely the churches' responsibility.

A social responsibility

Perhaps the only thing these preachers will have in common will be their unified voice that caring for the poor is a social responsibility that is amongst the most prominent of biblical themes. I hope that leaders of the Christian Coalition join in this post-Pentecostal preach-in.

The "Call to Renewal," a new

Christian political movement that claims to transcend the old dichotomy of liberal versus conservative and Democrat versus Republican, is calling for churches to get involved in an effort to help poor families that are coming off of welfare.

The Call to Renewal will be trying to hook up thousands of poor families with congregations that, in turn, will undertake finding jobs for those who can work and helping to provide these families with decent housing. Again, I hope the Christian Coalition will choose to be a

part of these efforts and partner with the Call to Renewal in this program that transcends partisan politics.

Move away from 'hot buttons'

I know that the four issues being addressed by the Christian Coalition are "hot buttons" that are certain to get out the vote for conservative candidates, but there are higher and more important concerns. Christians must not forget the poor.

The Bible calls upon us to protect all human life from the

womb to the tomb. That means that we must be reminding the Christian Coalition that when they make up their voting guides for November that the commitments of candidates to helping the poor, both home and abroad, ought to be carefully noted. Caring for the poor is not just a concern for the politically liberal — it must be a concern for all Christians.

Tony Campolo is the executive director of the Evangelical Association for the Promotion of Education, St. Davids, Penn.

The parable of the membership card

"The truth is anyone who believes in me will do the same works I have done, and even greater works, because I am going to the Father" John 14:12.

For several days the "Service Engine Soon" message had been flashing at me sporadically from the dashboard of our family minivan. At first I took it seriously, but after a while I convinced myself there was something wrong with the message; the van was running perfectly fine.

Then one fine midday coming back from a morning of running errands all over Hamilton from Ancaster to Stoney Creek, the van hesitated, clinked, clunked and died. I was just able to coast around the corner to a stop on a quiet side street.

I tried restarting the engine, but the smoke, smell and clinking sounds convinced me to lock up, and since I was only a kilometre or so away, walk home.

I don't personally hold an automobile association membership card, but my husband does so I took his card and phoned the association. The person there said she would send someone around within the hour.

Because I told her I was using my husband's card, she queried, "Is your husband there?"

"Yes, he is." I didn't tell her he was up to his eyeballs in work.

"Good, because the cardholder has to be with the vehicle or you might be charged for the tow."

At the height of tax season, my accountant-husband, Marty, was hardly ready to sit waiting for a tow truck. We decided I would wait for the truck and call Marty only when and if necessary. Armed with excuses, I took the card and my favorite book over to the site of the disabled van. In just about an hour a tow truck showed up. The driver was more interested in



Marian den Boer

getting his job done than whether my husband was actually physically present at the towing. With speed and efficiency he hooked the van up and was off to the garage.

A maverick attitude


Back behind the wheel, a few days and \$400 later, with Marty's association card once again in my possession, I headed to the automobile association headquarters. This time I intended to use his card to pick up maps and information on the Niagara area for a weekend getaway. After the tax season Marty and I like to get reacquainted.

Before the attendant at the counter kindly gave me the information, photocopies, phone numbers (everything I asked for and more) she made sure to tell me that it doesn't work to use someone else's card, even if he is your husband.

As I think about it, I realize if I use the services of the automobile association I should abide by their rules. They are the authority in this case. My maverick attitude is simply not Christian.

Looking further, I see this maverick attitude reflected in my relationship with my church. My church teaches Jesus healed people and cast out demons and that believers in the early church were able to do that, but it's not supposed to work for us. I don't agree with this doctrine, yet I claim all the benefits of full membership. Is that a *service engine soon* message I see flashing?

Marian den Boer lives with her husband, Marty and five of their children in Hamilton, Ontario. She is planning to get her own personal automobile association membership card soon. The den Boers belong to Immanuel Christian Reformed Church in Hamilton.



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Arts/Media

Dutch program connects with older immigrants



Jack Brouwer does studio work on the Zingend Geloven radio program.

Jacob Kuntz

Walking through the halls of Holland Christian Homes in Brampton, Ont., on a Saturday around 8 a.m., few residents will be evident. Most are still in their apartments, preparing for a new day. But many are also kept at home by a radio program: *Zingend Geloven*.

They love its Dutch psalms and hymns which they learned when they were young, and they appreciate the brief message given by a Dutch-speaking pastor. The pastor is not always from the same denomination, because *Zingend Geloven* is independent and non-denominational.

The residents of HCH are not the only ones who listen; all over southern Ontario, in other homes for senior citizens and in thousands of private homes some 20,000-30,000 people tune in.

Zingend Geloven covers a large area as it broadcasts from four different places in Ontario: Oakville, Ft. Erie, Belleville and Kingston.

Clandestine listeners

A large percentage of older listeners are Christians who attend church faithfully when they are physically able. The songs and message are familiar. But many listeners are not regular churchgoers. They have left the church, for whatever reason, and do not participate anymore in "organized religion." They may

even be drifting away from the Lord, yet for some reason *Zingend Geloven* is important to them.

An unusual pull

The program's purpose is mainly to reach men and women who cannot forget what they learned as children, from their parents, in the Christian school or in Sunday school. They may no longer see the inside of a church but *Zingend Geloven* means more to them than they may be willing to admit.

Zingend Geloven wants to expand to other areas of Canada, but will be able to only if a group of people (businesspeople or a church or group of churches, for instance) were willing to sponsor the program and underwrite it.

Because of cost increases, the program must be supported more and more by Christian listeners. Organizers hope that listeners will send donations to make future broadcasts possible, and that churches with Dutch background will offer support, but the program does not solicit funds on-air. That is done at "praise meetings" regularly held around Ontario, as well as through personal mail.

And with friends' help: Jack and Lenie Brouwer of Toronto are the tireless workers for this broadcast; their studio and equipment are used for the taping of songs and meditations. Most listeners undoubtedly don't give a thought to the fact that it currently costs \$1,000 per week to produce the program. Yet if *Zingend Geloven* were to suddenly go off-air for lack of funds, they would be disappointed.

Zingend Geloven can be heard at the following stations and times: CJMR 13.20 AM Oakville, Saturday morning 8 a.m.; CJRN 7.10 AM Ft. Erie, Saturday morning 8:05 a.m.; CJLX 92.3 FM Belleville, Sunday evening 7:00 p.m.; CFRC 101.9 FM, Kingston, Sunday noon.

If your reception is not satisfactory you may obtain information for improving it by writing to Jack Gehrels, 8 Norwin St., Willowdale, ON M2M 1W9

For those wishing to support the program, donations may be sent to: *Zingend Geloven*, P.O. Box 274, Westhill, ON M1E 4R5.

Jacob Kuntz often delivers a message during the airing of Zingend Geloven. He is a retired Christian Reformed pastor who lives in Brampton, Ont.

The late Rich Mullins named 'Best Artist' at Dove awards

NASHVILLE, Tenn. (EP) — Gospel artist Rich Mullins was named "Artist of the Year" by the Gospel Music Association April 23, seven months after he died in a traffic accident. Mullins, 41, is best known for his songs "Awesome God" and "Sing Your Praise to the Lord."

"Rich Mullins was the uneasy conscience of Christian music," said gospel and pop superstar Amy Grant, who introduced a musical tribute to Mullins.

Grant added, "Although Rich

was a successful artist, he didn't live like a star. He'd taken a vow of poverty so that what he earned could be used to help others."

Mullins had been nominated for Dove Awards many times, but had never won. The award was accepted on his behalf by his brother David Mullins, who referred to the Rich Mullins song "I'll Give My Life to Sing Your Praise" and said, "I believe he did that."

Steven Curtis Chapman was

Video review

A golden tale of redemption

Marian Van Til

Ulee's Gold

Stars Peter Fonda, Patricia Richardson, Jessica Biel, J. Kenneth Campbell, Christine Dunford, Steven Flynn, Dewey Weber, Tom Wood. Directed by Victor Nunez. 113 min. 1997.

Ulysses ("Ulee") Jackson is a man whose life seems to have closed in on him. A Vietnam vet and a widower for six years, he can't let go of either the ghosts of the war or his wife. Jimmy, his son-gone-wrong, with whom he seldom speaks, is doing time for armed robbery; Helen, Jimmy's wife, in coping with his absence has left their two daughters in Ulee's care and disappears into an urban oblivion.

Ulee draws some comfort but more worry from parenting his granddaughters. In confronting the embarrassing facts about their father's convict status and their mother's desertion, Penny, the middle-school-aged girl is retreating into a pained solitude; and Casey, the teenager, is finding that partying and boys (preferably ones Ulee doesn't like) may be the answer to her distress.

But Ulee's not a quitter. He practices an ancient, solitary profession — beekeeping — which both requires stability and gives it back to him, the only equilibrium evident in his life. The honey he sweats to produce becomes Ulee's gold, an elixir which anesthetizes his emotions.

Self-sacrifice leads to change

Then a request from Jimmy requires him to make a decision. Will he allow himself to feel enough connection to his errant children to care about rescuing Helen from a drug-induced fog and Jimmy's dangerous former pals. Duty and family, if not feeling, force him to act. And in that self-sacrificial act is redemption — another kind of gold, not only for Ulee but for his whole family.

Peter Fonda, in his first role in some years, is exceptional as Ulee. He makes the man's emotional numbness, his sheer psychological and physical exhaustion, palpable. And under that seemingly deadened surface, he gives Ulee a complexity that hints at the possibility of liberation but does not make it a foregone conclusion.

There's a quiet assurance about Victor Nunez' direction. He lets his story, set in the deep South of Florida, unfold at a leisurely pace, in keeping with the setting and Ulee's temperament. Nunez isn't afraid to linger on the bees, or to let us in on the arts of beekeeping and honey production. And in doing that he further illuminates Ulee's character for us.

This unusual film with its redemptive theme (some might feel it wraps up a little too neatly) and relatively complex characters would make excellent fare for viewing with students or church groups as well as families.

the most honored artist of the evening, receiving five Dove Awards, including Best Male Vocalist and Best Songwriter. Crystal Lewis was honored as Best Female Vocalist and Jars of Clay were Group of the Year.

The 29th annual Dove Awards show, broadcast live from Nashville on The Nashville Network, included a dozen performances from various genres. Whitney Houston closed the program with "I Go to the Rock," which was named Best Traditional

Gospel Recorded Song.

Houston boycotted this year's Grammy Awards because her soundtrack album for the movie *The Preacher's Wife* was nominated in the R&B category rather than as a gospel album.

Amy Grant and husband Gary Chapman each went home with a Dove: Grant's *Behind the Eyes* was named Best Pop-contemporary Album, while Gary Chapman's *Hymns from the Ryman* was honored as Best Country Album.

Church

Heavy fighting hampers CRC food distribution in Sierra Leone



Freetown, the capital of Sierra Leone.

SIERRA LEONE (CRWM) — On April 27, 1998, AFRC/RUF junta rebels invaded the area in which Christian Reformed World Missions operates in northeastern Sierra Leone. The rebels were fleeing the ECOMOG peacekeeping forces which are trying to clear them out of the country and bring peace to the land.

Christian Extension Service (CES) staff report that there was heavy fighting in the village of Yifin and vicinity. Casualties were many on all sides including the civilian population but there are no confirmed figures yet.

At the time of this attack,

CES was working with the Canadian Food Grains Bank (CFGB) and Christian Reformed World Relief Committee (CRWRC) to provide seed rice to farmers in the area who had lost their seed stocks to the February-March rebel raids in the area.

CES says it will continue to work towards insuring a good planting season if the security situation allows it.

Working for peace

Relief workers call this a "good" example of what happens in development and relief programs in a war situation, says Paul Kortenhoven, the CRWM's

program director for Sierra Leone. "It shows graphically how important it is for people in the church and in mission to work for peace so that normal life, regular farming cycles and improved production can occur," Kortenhoven explains.

According to CRWRC's director of social justice and hunger action, Peter Vander Meulen, there is a "real need to pray for Sierra Leone and to contemplate the misery and destruction that can be caused by the volatile combination of poverty, hopelessness, bad governance, greed, and the international arms trade."

Study: teens expect Internet to replace traditional church

OXNARD, Calif. (EP) — Someday in the relatively near future grandparents may be explaining to their grandchildren what a church is — or rather, was.

A recent survey of American teenagers by the Barna Research Group underscores the increasing use of the Internet for religious purposes among young people, and one out of six teens (16 per cent) said that within the next five years they expect to use the Internet as a substitute for their current church-based religious experience.

Significantly, this notion was most common among teenagers who currently attend church regularly. African-American teens were four times more likely than white teens to expect to rely on the Internet for their future religious experience (31 per cent vs. eight per cent, respectively).

While that may seem outrageous, a recent Barna Research survey of adults found

that 12 per cent of the adult population is already using the Internet for religious purposes. The most common of those purposes is to interact with others through chat rooms or e-mail about religious ideas, beliefs or experiences. That use represents some 25 million adults who rely upon the Internet for religious expression at least monthly.

The survey of teens showed that 60 per cent use the Internet, although that usage is irregular. Only nine per cent of American teens use the Internet every day; and just one-third use it every week.

The teenage segments most likely to use the Internet are boys; the youngest teens (13 and 14 years old); whites; "A" students; those who are perceived by their peers to be leaders; and born-again Christians.

Redefines 'church'

George Barna, president of the company conducting the surveys, explained, "Our research

indicates that by 2010 we will probably have 10 to 20 per cent of the population relying primarily or exclusively upon the Internet for its religious input. Those people will never set foot on a church campus because their religious and spiritual needs will be met through other means — including the Internet. Whether or not the cyber-church is a 'true' church may not be as pressing an issue as what current church leaders will do about the inevitable gravitation of tens of millions of people away from the existing church and how they can help to shape this emerging church form."

Barna also pointed out that the proportion of young people currently using the Internet for faith purposes is underestimated. "A large proportion of teenagers use the Internet for conversation with others. A substantial number of cyber-chatters engage in dialogue related to faith, spirituality, religion, meaning and truth — the very types of conversations that are often initiated or fostered by churches.

"Teens do not think of those conversations as religious expression, but the sense of community and the spiritual beliefs fostered by such dialogue on spiritual matters is identical to what the traditional church seeks to create within its congregation."

Open door to 'rampant heresy'

Barna concluded, "Some of the new forms of the church allow for greater diversity of audience and faith expression. However, because of their independence from any forms of

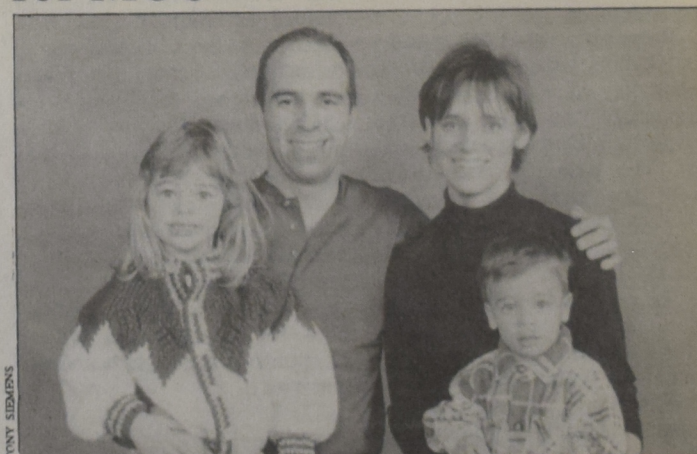
spiritual accountability, they also open the door for rampant theological heresy.

"The biggest question facing current Christian leaders is not how to stop the development of the new forms of the church; such efforts would not succeed and could merely ignite the growth of those forms. Rather,

the challenge is to determine how to ensure that those forms are tuned in to the foundational theology and principles that reflect the basis of the existing church."

The study is based on data collected in two U.S. national telephone surveys: one of 620 teens, the other of 1006 adults.

CRC couple heads to Jamaica for MCC



John and Malita Vanderkruk and family.

WATERDOWN, Ont. (MCC) — John and Malita Vanderkruk of Waterdown, Ont., are among 36 workers who recently received orientation training at Mennonite Central Committee (MCC) headquarters in Akron, Pennsylvania, before beginning assignments abroad.

The Vanderkrus, who are members of Bethel Christian Reformed Church in Waterdown, are setting off on a three-year assignment to Highgate,

Jamaica. John will work as a farm manager and Malita with community services.

Previously, John was employed as a shipping/sales manager in Waterdown, while Malita was a psychosocial therapist in Burlington. John graduated from Dordt College, Sioux Center, Iowa, and Malita from Goucher College in Baltimore, Md. The Vanderkrus have two children, Natasha and Daniel.

Maranatha Homes Burlington, Ont.

This award-winning Senior Citizen Home is located close to Burlington Christian Reformed Church and Ebenezer Canadian Reformed Church, with audio hook-up for the Sunday services in every apartment from both churches and a weekly evening video church service presentation. Local bus service at the door. Monthly rent is geared to income.

Information from:
Rosanne van der Woerd, 3260 New Street,
Burlington, ON L7N 3L4, Phone: (905) 681-0311

Church

Keeping body and soul together

Nearly everybody knows — and every religion teaches — that a person has a soul (or spirit) and a body. At death, soul and body are wrenched apart. Religions have different answers to the question of where the spirit goes when it leaves the body.

Millions believe that the spirit of the departed stays around for a long time and must be pampered by the next of kin. The Japanese speedskater who won an Olympic gold said that his recently departed father was the first to know. And he was going to the gravesite to speak to his dad.

Prison of the soul?

Others say that the (eternal) spirit never feels at home in a transitory body. The body is the prison of the soul. At death the spirit flies like a liberated dove to its real home. The Hindu religion teaches that souls are reborn in different bodies on higher or lower levels after their vehicles die.

In today's Western, post-Christian culture, people appear to have the general notion that the souls of the beloved departed are in heaven or in some angelic realm. That faith was expressed in a song for the Rose of England, Princess Diana. But it is also the vague belief of a high school football team in my town. These boys lost a teammate in a car accident. Now they dedicate every game to him and shout his name, pointing their fingers to the sky.

Adam-bodies remade

Christians agree that at death body and soul are separated. We find assurance in Scripture that the souls of those who die in the Lord are with Christ in a conscious form of life until the day when he comes to judge the living and the dead. But the Christian religion has a unique teaching, absent in all other religions, that ought to be central in our faith regarding the future: *the resurrection of the body*.

In the biblical way of thinking, a body is not a human being and a soul is not a person, but the unity of body and soul makes a living human being. When we die and Christ takes our spirits to himself, we have not yet reached

Chapter & Verse



Wayne Brouwer
● Andrew Kuyvenhoven
Laura Smit
Al Wolters

our destination but we are in an interim period and place. We will have reached our destination when we have a new body.

We are now living in our Adam-bodies but we must be remade in the image of the second Adam. This remaking begins with our conversion and ends with our new, spiritual bodies, the same kind of body that Jesus has right now. By "spiritual" the Bible does not mean "non-material." Spiritual is the opposite of "natural" and "perishable." The spiritual body is beyond pain and corruption. When Christ gave us the Spirit, he guaranteed us a resurrection body. "If the Spirit of him who raised Jesus from the dead dwells in you, (God) will also give life to your mortal bodies through his Spirit who lives in you" (Rom.8:11).

We offer our bodies to God as living sacrifices (Rom.12:1). The Bible forbids us to depreciate our bodies. We serve God as human beings, which means that we serve him in our bodies — because that's the way we exist. "You are not your own, you were bought with a price; therefore honor God with your body" (1 Cor.6:19,20).

Heart of the gospel

The heart of the Christian gospel beats in the teaching about the resurrection of the body. Why? Because this gospel is the announcement that the old age has died and the new age has begun in the death and resurrection of Jesus Christ.

The goal of life is, therefore, not "that my soul may go to heaven" when I die. The goal of life is to "know Christ and the power of his resurrection and the fellowship of sharing in his suffering, becoming like him in his death and so, somehow, to attain to the resurrection from the dead" (Phil.3:10).

Andrew Kuyvenhoven is a minister of the Christian Reformed Church. Since his retirement he has lived in Grand Rapids, Mich.

Promise Keepers recalls paid staff; says conference schedule is set

DENVER, Colo. (EP) — Buoyed by a rise in donations, Promise Keepers (PK) announced April 9 that it would recall its national paid staff on April 16. The men's ministry had laid off its entire paid staff of 345 on March 31. The layoff was due to financial problems stemming from the ministry's decision to eliminate admission charges for its events this year.

"The Lord provided," PK founder and CEO Bill McCartney told EP News. "We were in a position where we just didn't have the funds to proceed, and so we sent out a clarion call. I believe what has happened is that the body of Christ has been moved sufficiently by the Spirit of God to respond."

McCartney said God had brought 2 Samuel 22:20 to his mind, which says, "He set me free and rescued me, for I was his delight" (Living Bible). "I believe that's how God feels about Promise Keepers," said McCartney.

'Back in business'

The Promise Keepers announcement did not include financial data. McCartney said the ministry does not yet have enough cash in hand to meet all of its obligations for the year, but noted, "We have ample resources to recall our staff, pay our bills and to project ourselves over the next couple of months. It's enough to justify saying that we're back in business, and we're trusting that the body of Christ will continue to respond."

McCartney said all PK staff members have been invited back. Though some have already found other jobs he believes that most of those who were laid off will return.

The PK layoff was unusual in that the organization took an "all or nothing" approach to its paid staff, rather than phasing in staff reductions. "In November when we knew we were going to a [donation-based] structure, it was very difficult for our staff to make plans or to know that they had security through the Christmas season," McCartney recalled.

"We felt we needed to let everybody know that we're all in this together, that we all need to be praying, and that nobody is more important than anyone else. We made the statement that



PK founder Bill McCartney

we are going to go into 1998 with the team intact, and if you want to be on the team we'll keep you on the team."

That pledge will have been fulfilled by Nov. 1 of this year, and McCartney acknowledged that financial pressures might force a staff reduction at that time.

PK continues its preparations for 19 stadium and arena events in the U.S. — free this year — scheduled through October. Event sites include Detroit, Little Rock, Los Angeles, Fresno, St. Petersburg, Knoxville, Columbia (Missouri), Philadelphia, Minneapolis, Indianapolis, Eugene (Ore.), Omaha, Grand Rapids, Houston, Tucson, Milwaukee, Columbia (S.C.), Colorado Springs, and Sacramento.

God needs to 'show up'

McCartney insists that PK is staying true to its calling — including the work of racial reconciliation. "We believe we are called to bring the Body of Christ together," he insisted.

While the continuation of Promise Keepers is assured through this year, McCartney is open to the possibility of the ministry coming to an end. "If God hadn't stirred the Body to respond like they have, it could have been the end result now," he admitted. "It's pretty clear to us that he's not removed the anointing. He continues to provide. I think that's how you'll know [it's over], is when the anointing is gone. It's not the resources — it's the anointing. When we have a stadium event and God doesn't show up, we'd better look for something else to do. But if we have an event and it's only sparsely attended but God shows up, I'd say we're still in business."

'Satanic Verses' may elicit violence in Russia

MOSCOW, Russia (EP) — Russia's Muslims said April 23 that publishing Salman Rushdie's controversial book *The Satanic Verses* in Russia would be an insult that would provoke an "adequate response" for blasphemy. "We are not threatening but we are expressing concern and warn of possible consequences," Sheikh Ravil Gainutdin,

head of the Russian Mufti Council, told reporters.

Gainutdin said religious leaders would not order any action against the publishing company which announced plans to release the book, but noted that some individuals could respond with violence. "I know people, mainly young, who are ready to sacrifice their lives in order not

to allow this book to be issued," he said. "They could, for example, blow up the publishing house."

Rushdie is still living in hiding because of a death sentence pronounced by Iran's late leader Ayatollah Ruhollah Khomeini.

Feature

A Canadian soldier and his war bride remember

Berta Hosmar

Milly and Dennis Alsop of Mississauga, Ont., are enjoying their retirement years. At ages 78 and 77, respectively, they've been married for more than 52 years. They are active in their church and community, have raised two sons and two daughters and are grandparents to eight grandchildren.

Their courtship and marriage did not begin in Canada. It took place in the Netherlands soon after the end of the Second World War.

Dennis grew up in Ontario and had become one of Holland's "liberators." Milly, whose parents had left the Netherlands for Indonesia after World War I, had been sent back to her native country to study dentistry just before the second war broke out. Her older brother was already in the Netherlands for his studies.

For several years Milly and her brother did not know whether their family members in Indonesia were still alive. Finally, in 1946, the family was reunited in the Netherlands. Milly had already met and married her dashing Canadian soldier, Dennis. But sadly, the only son and brother in the family had died in Vught's concentration camp, just days before the southern part of the Netherlands was liberated.

Motorbike adventures

It was love at first sight.



Milly's family in Bandoeng (Milly far left).



Milly's mom and dad with oldest child in Indonesia, with all their servants (plus children).

"One of the things I liked about Dennis was the way he could look after himself," Milly chuckled. "The Dutch boys always expected us girls to sew on their buttons and iron their clothes and wait on them. These Canadian men knew better than to ask us."

Dennis would come to visit her on his motorbike. Even when he was sent to Germany, he still found time for occasional visits with his "Dutch girl."

Dennis had been training at the Royal Military College in Kingston, Ont., and had studied field security. He belonged to the Canadian Intelligence Corps and was sent to England for further training, then on to Belgium, France and Holland.

Dennis is quick to point out that he was not fighting on the frontlines. His duties included linking up with the Resistance, contacting intelligence and picking up collaborators.

A long walk

During the horror and the bloodshed of the war, there were also humorous incidents. Dennis still chuckles when he talks about the fact that he once singlehandedly prompted a whole German village to surrender, without firing a shot.

He was told to deliver a proclamation to the mayor of the village ordering the population to surrender and turn in all their weapons and binoculars when the Allied Forces would arrive.

No problem. Dennis mounted his motorbike, but when he came close to the sleepy village he noticed that the bridge had been blown up.

Two elderly civilians in a rowboat, who seemed to be using their small boat as a ferry, offered to take him across the river, totally impressed by his uniform. "Amerikaner," they stammered, awe-struck.

It turned out Dennis was the first foreign soldier they'd ever seen. Dennis



Dennis, "the liberator"

quickly immobilized his bike and on foot marched to the mayor's office. Two teachers who spoke English showed him the way. But it was quite a walk, and by the time Dennis entered the main street, a small crowd was following him. "It was the longest walk of my life," Dennis admits. He expected to be hit by a bullet any minute for he was an easy target. People were staring at him from the surrounding houses and stores.

But the population, tired of the war, and knowing their country had lost, were eager to surrender. They obeyed immediately, and soon stacks of guns were deposited at Dennis's

feet.

Before he left, Dennis picked up a nice gun for his superior officer and he treated himself to a ceremonial luger. "A beauty," he says fondly. He took his treasure back to Canada, figuring he deserved it after his adventure.

Expensive ring

After Germany had surrendered, Dennis had a little more time for Milly, but in August of 1945 he was told he would have to leave for Canada in December. That's when Dennis decided he would ask Milly to become his bride. "If we don't get married before I have to leave, it might be very hard for you to come to Canada," he explained to Milly.

Milly accepted his proposal, and Dennis quickly asked his mother in Canada to send a wedding gown to the Netherlands. After an engagement of only a few weeks, Milly, dressed in her Canadian wedding dress, became Mrs. Alsop in a civil ceremony. Later their marriage was blessed in the Roman Catholic Church.

On Milly's finger sparkled a beautiful ring, which Dennis had bought in Amsterdam for 2,000 cigarettes.

Family in Indonesia

Milly at first remained in the Netherlands when Dennis had to return to Canada. Lonely without Dennis, Milly was comforted by the arrival of her family from Indonesia in 1946. For a few months, the family was reunited. Milly finally learned a little about what her family

had gone through.

Her dad, who was still very feeble and still looked like a skeleton when he arrived in Holland, was very reluctant to talk about his

mitted, "This movie describes accurately what we went through."

What Milly's dad did not mind talking about was the strange way in which

he lost his beautiful home in Bandoeng.

Unexpected betrayal

For a number of years a seemingly friendly and polite Japanese barber had cut his hair, but after the Japanese invasion this now not so friendly and

Milly's mother and two sisters were put to work in a Japanese prison camp. When they were finally liberated they were very close to dying of starvation. The only one of the family who rather enjoyed camp life at first was Milly's youngest sister, who was only 14 at the time she was taken prisoner. She thought it was great that she didn't have to go to school. After scrubbing toilets all day, with the resilience of youth, she would sneak out at night with a few girlfriends, crawl through a sewer drainage tunnel, and end up in the boys' camp. The girls would play soccer with the boys, and when the guards became suspicious they'd

transported war brides to Canada. Dennis eventually became a staff supervisor of criminal investigation for the RCMP.

A romantic occasion

The Alsops have visited the Netherlands and other countries many times during their marriage, but one of the highlights of their travels occurred last fall. They were touring southern California where they spent a night on the *Queen Mary*. The former ocean liner, docked in Los Angeles, is now a posh hotel.

"The only reason I took a blazer along on this trip, and Milly a fancy dress, was because I wanted to treat Milly to a fancy meal on the *Queen Mary*," said Dennis. "After all, that's how she came to Canada as my wife."

When Dennis asked the front desk if they could have dinner in the main dining room, he was told he needed a reservation.

Undaunted, Dennis told the clerk that he was the escort of a war bride, who had travelled on this very same ship 51 years ago, and that for sentimental reasons he wanted to treat her to dinner and would appreciate a table for two! Immediately the couple received the V.I.P. treatment. A few phone calls were made, and soon Dennis and Milly were seated at one of the tables with the best view.

"A lot more romantic than half a century ago," Milly chuckled. "Then the ship was crowded with nervous brides and crying babies."

Berta Hosmar is a freelance writer who lives in Whitby, Ont.



Honeymoon in Amsterdam, 1945.

war experiences. When Japan invaded Indonesia, he had become a prisoner of war and had been sent to Burma. Eventually he found himself working on the railroad and helping to build the infamous bridge over the River Kwai.

The prisoners suffered immensely from the heat, the poor food, the long hours of hard labor and the brutal treatment of the guards, while malaria and typhus also claimed numerous victims. Years later, when Milly's parents came to Canada for a visit with their daughter and son-in-law, Dennis took his father-in-law to the movie "Bridge over the River Kwai."

Then Milly's dad ad-



Milly and Dennis on their 50th wedding anniversary.

polite barber, dressed in the uniform of a Japanese colonel, marched to the house of Milly's parents. He took her dad prisoner, sent the rest of the family to a prison camp and moved into his former customer's home.

Talking about feeling betrayed!

quickly crawl back to the women's camp.

After spending some time with her family, Milly followed Dennis to Canada in September 1946, travelling on the *Queen Mary*. That ocean liner had transported troops across the ocean many times during the war, and now it

Analysis

Religion as politics in Russia

Sharon Linzey

Religion has traditionally played a prominent political role in Russia. The historic "Baptism of Rus" in AD 988 followed the Constantinian model in that it resulted in Christianity becoming the majority and official religion of the land. By the decision of one ruler it ceased being an oppressed cult and became a respectable faith.

Christianity in Russia differs dramatically from the state churches of Western Europe due to the fact that Russia has been cut off from Western civilization for most of this century (and geographically, long before that); and it has been persecuted in ways that the Western church never experienced.

Foreign observers and Russian citizens themselves often state that Russian Orthodox Christianity is peculiar in its mix of tolerance and obedience to whatever political regime is in power, no matter how cruel. The longing for justice and a better life generally pertain to the afterlife. Even the theology of the "Russian Church" has a strong motif of suffering.

'Catacomb Church'

Since 1917, Russian Orthodox dissenters have opposed the political collaboration of the church with atheistic regimes (which they think are still present); and they view the actions of the Moscow Patriarchate as being consistent with those regimes.

Some dissenters belong to the Russian Orthodox Free Church which has organized opposition to the Moscow Patriarchate; other Russian Orthodox dissenters are dispersed and call themselves the "Catacomb Church." Some dissenters remain within the church, and they are routinely persecuted by being defrocked (i.e., Gleb Yakunin), having their parishes taken away (i.e., Georgi Kochetkov), or being refused ordination (i.e., Yakov Krotov).

Being Protestant in Russia, by definition, means to be "in protest" or in opposition to the dominant social order and culture. However, the degree of this opposition is qualitatively different from that of the Orthodox dissenters.

Most Protestants do not actively oppose the political order, and, in fact, wish that they could be more integrated. But the social position of indigenous Protestants makes them "outsiders"



PETER BREGG/DIMITRI DONSKOI



Gorbachev (l.) and Yeltsin: "The truth is that neither Yeltsin nor Gorbachev were ever sincere or rational 'liberal democrats.' They seemed to defend democratic freedoms if and when it might be profitable for their political agendas."

in most spheres of life. It was true in the 16th century when the first Protestants appeared in Russia, and it is true now.

The same may be said about those Russians who convert to Roman Catholicism, Hare Krishnism or Mormonism (not a big difference, to the Russian way of thinking). All such people tend to be judged by their neighbors as social outsiders who challenge normative ideals and behavior.

In order to understand the relations between religious confessions and the political elite in Russia today we must remember that nothing has changed for the common peasant who remains poor and deprived. We must also remember that established patterns of social behavior determine more in Russia than Russian ideas do.

Absence of moral conviction

The principal immorality or anti-morality of the Russian political elite parallels the immorality of the Russian "silent majority." Seventy years of overt religious persecution run amok, coupled with an attempt to eliminate any form of moral behavior, produced the absence of moral conviction among the elite as well as the oppressed.

Religious leaders who wish to have working contacts with the ruling elite today must use the latter's language and manners, because the political elite has not learned or adjusted to the democratic social norms that Westerners take for granted — except perhaps for the wearing of the suit.

As long as the current government wields power, it will enjoy the support of the Russian

Orthodox Church, including the Moscow Patriarchate.

The Patriarchate supports the government except when the latter's power base is threatened, as it was during the 1993 coup attempt by House speaker Ruslan Khasbulatov and Vice-president Alexander Rutskoi. At that time the Patriarchate was aiding and abetting the opposition, refusing to silence the church's more outspoken hierarchs, such as Bishop John of St. Petersburg, who openly spoke for the communist putsch instigators.

During those precarious days in early October the Patriarch refused to take a public stand for Yeltsin, pretending to pose as

"mediator" between the factions while all the while buying time for the opposition.

Once President Yeltsin emerged as the certain victor, despite a burned out White House (where the Parliament was housed), Patriarch Alexi was at Yeltsin's side as usual. He would be on the winning side no matter who won.

The Moscow Patriarchate receives a good deal of financial help from the government, and, in fact, functions as a state office. It also receives aid from the "capitalists" of Russia who maintain their enterprises as a conditional investiture of the government.

The Patriarch is invited to all prominent political events and it is as though the government "owes" the Orthodox church a measure of allegiance for its years of persecution at the hands of the communists — many of whom are still in power.

Religious 'Freedom' Act

The Religious Freedom Act was implemented in 1990 and was in force until 1997. It technically guaranteed freedom for all religious groups. In reality, however, rivals of the Moscow Patriarchate continued to be discriminated against by the government as well as by the Orthodox church itself. The Patriarchate continued in its attempts to restrict activities of all

non-Russian Orthodox religious groups in Russia.

As early as December 8, 1992, Patriarch Alexi sent a letter to the Supreme Soviet of Russia asking it to forbid foreign missionaries the right to preach and carry out mission activities in Russia.

On April 20, 1993, Yeltsin met with representatives of many denominations in the Kremlin. Behind closed doors, Victor Logvinenko, head of the Council of Evangelical Christian-Baptists spoke out against foreign missionaries working in Russia. Not surprisingly, so did Fr. Vyacheslav Polosin, MP, the Head of the Committee on the Freedom of Conscience.

When it later came out that Logvinenko was opposed to the foreign missionary presence in Russia, it was a cause for deep embarrassment on his part and his denomination, primarily because Western Protestants felt they had been led to believe that he welcomed their presence.

Yeltsin's opportunism

While Westerners continued to herald Yeltsin as a champion of human rights, the Patriarch at last persuaded Yeltsin that the amendment to the law was a good thing. On September 19, 1993, the State Duma of the Russian Federation passed the new amendment which had been edited by Yeltsin. He signed the



WCC PHOTO: PETER WILLIAMS

A Russian Orthodox priest sprinkles a congregation with holy water outside a church in Zagorsk, 80 km north of Moscow.

Analysis/Environment

law and it was published and made legal.

Western religious leaders, who had believed Yeltsin's pro-religious, pro-democratic, and pro-human rights rhetoric of the previous four years were amazed. Many of them who thought Yeltsin was the guarantor of democracy now felt betrayed.

The truth is that neither Yeltsin nor Gorbachev were ever sincere or rational "liberal democrats." They seemed to defend democratic freedoms if and when it might be profitable for their political agendas.

This is why in Autumn 1990 Yeltsin initiated the very democratic Religious Freedom Act in the first place. He wished to appear more democratic than Gorbachev, who issued the Religious Freedom Act for the USSR earlier that spring. Gorbachev's law was less restrictive than the previous communist law, but much more restrictive than Yeltsin's would turn out to be.

First- and second-class religions

The preamble of the new law is of significance as it relates to Orthodox/Protestant relations. In the draft of the law Russian Orthodoxy was designated as the "religion" which determined the character of the Russian "heritage." Islam, Buddhism, and Judaism were also mentioned as "traditional" religions for some nationalities within the Russian Federation. But Roman Catholics and Protestants were excluded from the list of "traditional" religions and they severely criticized the law for this reason.

As a result, in the final text of the bill Russian Orthodoxy is mentioned first, and then a list of other religions of Russian "heritage" are included. Ironically, the list begins with the religion of Christianity — which would seem to imply that Russian Orthodoxy is not only not Christian, but in context may even be considered to be in opposition to it.

Article 13 prohibits foreigners from establishing religious organizations in Russia for the purpose of preaching and carrying out missionary activities. Foreigners may be invited only by Russian religious organizations, but may not engage in religious activities on their own.

A cunning Protestant might be

tempted to think that one could overcome this prohibition by registering a group of indigenous Russian citizens who are interested in missions and then have them issue invitations which would allow foreigners to work under their umbrella. But legislators anticipated this move and consequently divided all religious communities into two categories: religious "organizations" and religious "groups."

Consequently, a new religious community will have the status of the second category, religious "group," but not the accompanying legal rights. They may worship, but they may not rent a room to worship in. They cannot publish religious literature, invite foreign preachers to Russia, organize religious education, preach or engage in mission activities.

Disastrous effect

They may receive these rights and the status of legal religious "organization" only after 15 years of existence under the scrupulous control of the municipal organs of government.

The effect of the passage of the new bill on Orthodox/Protestant relations was disastrous. Many indigenous Protestants feel that the Moscow Patriarchate is waging active war against them. Immediately after the bill passed, a flood of rumors and information relating to persecutions of all sorts appeared. Religious communities had their legal status reversed; contracts for rental of public halls and worship facilities were declared to be null and void; and hardliners seemed to take the upper hand of power over Protestant confessions.

The unchallenged domination of the Moscow Patriarchate has been declared to be a "political question" (*politicheskiy vopros*), which is classic newspeak from the communist era to mean that the Moscow Patriarchate will be the unquestioned religious and cultural authority in Russia.

The common Eastern practice of taking bribes will now be nullified so it will be impossible for religious communities who are victims of discrimination to receive rights and certain freedoms, even through this traditionally sanctioned practice.

Sharon Linzey is professor of sociology at George Fox University in Newberg, Oregon.

Are you a tree hugger or bunny lover?

What creature do you love? By the thread of that simple question hangs a tale that I think affects us all. The world seems to divide itself between those who love the creatures of the earth and others who are indifferent, or even occasionally hostile. I sometimes ask people what animal they love. But posing this question isn't without risk of being misunderstood.

"What are you, some kind of New Ager?" Or: "You must be some tree-hugger." Well, no, but funny you should ask in that way. How is it that we have come to the place where loving God's creation is taken as a sign of infidelity to the Creator?

Yes, we have the clear warnings not to worship created things (Exodus 20:4-6). It is a warning repeated throughout Scripture (Isaiah 40:19 ff. and 44: 9 ff.; Romans 1:18-23). But we seem to be trapped in a fear of cultural contamination that won't let us express our rightful appreciation of creation.

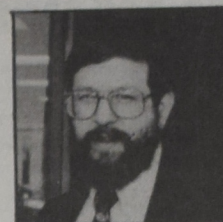
God clearly loves his creatures, and is proud of them (see Job 38 to 41 and Proverbs 8:22-31). We need to teach our children that the natural world is a wonder. We should be able to express our joy, awe, appreciation and, yes, love of it.

Inspiring, mystifying

We really do love the creatures of God. So much so that we can't get them out of our minds, or our lives. To illustrate this point, consider this. More North Americans visit zoos each year than attend all major league sports combined. The animals there inspire us, mystify us, startle us, and enrich our lives. These creatures of the Lord are an essential part of the creation equation. Our lives and our salvation are tied up with them in some mysterious way. The Scriptures confirm it (see Romans 8, Psalm 96 and c.f. Zephaniah 1:1-3), and so do our actions.

Contemporary biologists, like Harvard's E.O. Wilson call this behavior biophilia. The Scripture names it a relationship, a kinship of

Creation waits...



John Wood

common creatureliness. The modern term has an awkward, almost shocking sound to our ears. But such words can help us see a relation that we might not otherwise recognize.

We hurry past the words of Scripture, and the lessons of the field never knowing what we have missed. There are few among us who can parse the meaning for us of the two great books of God. Our modern life has cut us off, and while zoos help, they make a poor substitute for an ecosystem.

Leaving room for rabbits

I admit that I chafe at the sterility of our urban landscapes. In most places very little nature intrudes, and when it does we most often quash it down. The wildlife stories in the paper almost always contain a problem. Most headlines in the paper read like this: "Coyote Kills Sheep"; or: "Beavers Flood Yard" or "...Cuts Prize Trees".

The message is clear; animals around us are best kept out. What goes missing when this happens? The cycle of life and death, for one thing, becomes muted and foreign. It becomes easier to believe the fiction that hamburger comes from the store. To forget that in human terms we are irrevocably caught in this material cycle and in desperate need of salvation. The prophets of another culture knew this well. Their warning rings as true today as it did nearly three thousand years ago: "Woe to you who build house to house and join field to field till no space is left and you live alone in the land (Isaiah 5:8)."

This spring as you tend your patch of earth I urge you to think about the rabbits, or some other creature that you love. Take some time to learn its ways, and leave some space for the other creatures in this great tapestry of life we call the earth.

John R. Wood teaches environmental science at The King's University College, Edmonton.

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Comment

Does today's culture give reverence to the young?

Dear Elizabeth,

It's May, and the sights and smells of spring fill the air. The whole world is coming alive — the birds wake me up, the flowers are popping up, and students are jumping up to catch frisbees, baseballs, and footballs.

It gets me thinking of the new, the energetic, the young. Would you agree that our culture gives greater reverence to the young and the new? The commercials seem to think so. Talk shows seem to think so. And with the way technology is accelerating, parents and grandparents are urged to "listen and learn from their kids." We like spring.

I was in a class the other day and a student from Taiwan said that she doesn't like the way Canadians take care of their ageing parents. To transplant them from their home to some institution is a disgraceful thing. "Our parents should be respected," she said, "their presence, and especially their wisdom, should remain as part of the extended family." The new should make way for the old, not the other way around.

P.

☐ ☐ ☐

Dear Peter,

I would agree that today's culture gives a greater reverence to being young, but I'm not convinced it gives reverence to the young. Do you follow my distinction? Am I quibbling here? While the media worships the image of youth and beauty, society still thinks today's youth don't work hard enough, don't have the right values (read: same values), and basically have no idea of how tough it was walking 10 miles to school in those proverbial snowdrifts. If society really gives greater reverence to the young and the new, why is youth unemployment double the national rate?

E.

☐ ☐ ☐

Elizabeth,

I remember a teacher once saying that those on either side of the Baby Boomers have a lot in common. We're both on the margins of the most powerful demographic group in this century, and we both came of age in difficult times (although the Depression and the Recession are hardly comparable).

I still think, though, that the older generation is in a more vulnerable position. I'm not a historian, but I suspect this century is one of the first in which senior members of an extended family are set apart from their kin to live in a separate institution with aged strangers. Now I know that living with your adult children is not always a blessed thing (for both parties involved!), and befriending new peers in a specialized institution is by no means a curse, but I can't help but think that they (and their life experience) are being systematically removed from the buzzing and whirring of social life. Maybe this is why professors bemoan the fact that youth today know so little of history. They have been isolated from it.

P.

☐ ☐ ☐

Peter,

But how are they vulnerable? And why? Are you talking about the loss of power that comes with being part of a marginalized group? Or the loss of power that is a result of the fact that they move a little slower and can be hard of hearing?

E.

☐ ☐ ☐

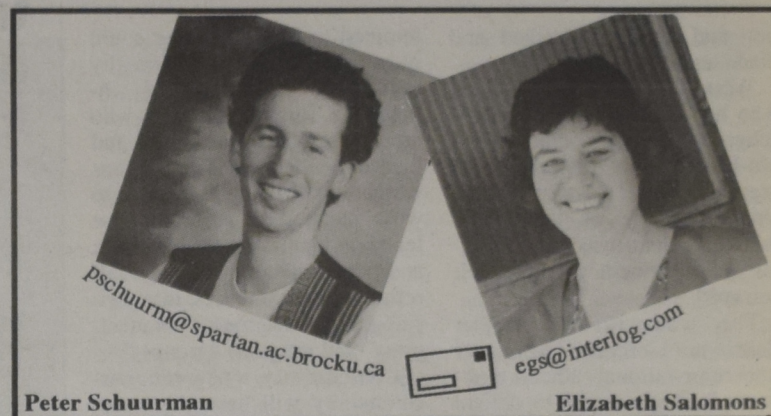
Elizabeth,

All of the above — less voting power, less cultural power, less physical power. Don't get me wrong. I think the idea that "all older people are decrepid" is a myth; but being older, like being younger, does place you farther from the centre. As one friend hyperbolized: "You're at the mercy of the world."

P.

☐ ☐ ☐

Two under 35

*Peter,*

So I should be looking forward to 40 and all that power, huh? What a thought!

I dunno, Peter. I'll have to get a little personal here because I don't know how else to discuss this. (Sorry, Dad.) My father is quickly approaching his retirement years and I know he's pretty uptight about it and I know I don't totally understand why. I think of it as he's about to start a new phase of his life. To get my head around what he must be going through, I try to think back to how I felt about starting new phases in my own life. I was nervous but excited and because they all turned out to be pretty good experiences, I have quite a bit of confidence in undertaking change. So I just keep telling Dad to get excited.

But maybe when you reach 65, it's altogether a different kettle of fish. You're not starting something, you're ending something, and that's what society keeps reminding us of. Maybe that's why Dad's uptight, because he knows he's losing the power and prestige that comes with being a so-called productive member of society.

E.

☐ ☐ ☐

Elizabeth,

I like the way you put that. I think my "younger-ness" biases me, and I wrongly assume that older people are, well, just *old*. I mentioned this to a senior in our congregation, and she said, "Oh, Peter. You never, never think of yourself as 'old.' The younger people do get a little exhausting at times, and you are even glad to see them go after a visit, but you — *yourself* — are not 'old.'"

Maybe society labels us as something we don't feel at all ourselves and don't want to hear, thank you very much.

It's no wonder. I checked my thesaurus under "oldness" and it had words like: "out-of-date," "obsolete," "decline," "decay," "fossil," "relic," "run out," "seen its better day"....

I think I'd rather be "mature," "historic," or "classic," personally. :-)

Peter

☐ ☐ ☐

Peter,

I'm sure my Dad would too. It's all relative, Peter. I felt old for the first time at age 15, simply because I was the oldest in my class and the oldest in my family and I didn't know anyone else close to me who was already 15. So I felt like I was somehow getting ahead of myself. Now ..., well, when I think that I (D.V.) have more years ahead of me yet than I have behind me, it's kinda overwhelming and I feel very, very young.

You started this thread talking about spring and youth. My favorite time of year has always been the fall, because that season, for me more than any other, represents new beginnings. A new school year, a move to a new city, often a new job — these events always occur for me near the end of the growing season.

At the risk of getting a little too maudlin here, I think it's appropriate for Christians to never think in terms of endings or beginnings, but rather one continuous loop of time: "When we've been there ten thousands years, bright shining as the sun, we've no less days to sing God's praise than when we first begun."

Maybe when I'm my Dad's age, I'll be singing a different tune, but right now, from where I'm sitting, I think the autumn of life is merely another beginning.

Elizabeth

Elizabeth Salomons is a freelance editor who lives in Toronto and is a member of First CRC there. Peter Schuurman is the Christian Reformed Church's chaplain at Brock University. He's a member of Jubilee CRC in St. Catharines.

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<p>Teachers</p> <p>WELLANDPORT, Ont.: Wellandport Chr. School invites applications for the following openings for the 1998-99 school year.</p> <p>Part-time position in the junior grades (5 afternoons per week).</p> <p>Full-time position in the junior grades.</p> <p>Send resume to:</p> <p>Wellandport Chr. School R.R. 1, Wellandport, ON L0R 2J0 Attention: Mr. W. Thies, Principal Deadline: May 15, 1998.</p>	<p>Marriages</p> <p>SIPKENS/KORVEMAKER: With thankfulness and praise to God, trusting that He brought them together Mr. and Mrs. John R. Sipkens and Mr. and Mrs. Eiko Korvemaker are pleased to announce the forthcoming wedding of</p> <p>SHELLEY PATRICIA SIPKENS and DOUGLAS STANLEY KORVEMAKER</p> <p>The wedding will take place at the Wyoming Chr. Ref. Church on Saturday, May 16, 1998, at 1:30 p.m. Future address: R.R. #1, Wyoming, ON N0N 1T0</p>	<p>Anniversaries</p> <p></p> <p>1968 May 17 1998</p> <p>"Give thanks to Him and praise His name. For the Lord is good and His love endures forever, His faithfulness continues through all generations" (Ps.100:4b,5).</p> <p>We give thanks to God for the 30 years of marriage He has given to our parents</p> <p>RALPH and CORRY DE GROOT</p> <p>We pray that He will continue to bless them and our family for many years to come. We love you Mom and Dad. Happy anniversary!</p> <p>Jody, Jeff, Josh, Chris, and Gavin Home address: 7 Burbank Place, Barrie, ON L4M 2S8</p>	<p>Anniversaries</p> <p>Leeuwarden Ottawa 1938 1998</p> <p>On May 20, 1998, D.V., we, with our parents, grandparents and great-grandparents</p> <p>JACOB and ANNA VANDER VEER - HEIDINGA</p> <p>will celebrate their 60th wedding anniversary.</p> <p><i>Great is Thy faithfulness O God my Father... All I have needed Thy hand has provided Great is Thy faithfulness Lord unto me.</i></p> <p>We thank God for giving us such parents.</p> <p>Ed & Hennie Vander Veer — Nepean Jack & Anita, Mary-Ann & Jeff, Michael</p> <p>Hennie & Jim Visser — Brampton Kevin, Annette</p> <p>Ruth & Marcel Dorey — Kincardine Tanya & Gareth, Caroline & Scott, Angela</p> <p>Sadie & Hans Van Manen — Oshawa David & Jane, Rick, Sara, Robert Tim & Melinda Vander Veer — Cornwall</p> <p>Glenn, Rodney, Matthew, Natasha and six great-grandchildren.</p> <p>An open house in their honor will be held on May 20, 1998, from 2-4 p.m., at Viewmount Chr. Homes, 220 Viewmount Dr., Nepean, Ont. Home address: 220 Viewmount Dr., Apt. 303, Nepean, ON K2E 7M5</p>	<p>Anniversaries</p> <p>Hoogeveen Barrie the Neth. Ont. 1938 1998</p> <p>On May 14, 1998, God willing,</p> <p>HANK and HANNAH DEKKER</p> <p>will be celebrating their 60th wedding anniversary.</p> <p>In gratitude we praise and thank God for His blessings.</p> <p>"But for me and my house, we will serve the Lord" (Josh. 24:15b).</p> <p>Congratulations from your children, grandchildren and great-grandchildren.</p> <p>Alice & John Triemstra Bernard & Diane Dekker Timmie & Sid Miedema Margaret & Jack Schregardus Jackie & Tony Good Wanda & Doug Verkaik Norman & Rosalind Braganza</p> <p>There will be an open house on May 16, 1998, from 2-5 p.m., at 36 Wellington W., Barrie, Ont. Address: 36 Wellington St. W., Barrie, ON L4N 1K3</p>
	<p>Anniversaries</p> <p>1958 May 16 1998</p> <p>EIKO and ALICE KORVEMAKER (DEVRIES)</p> <p>"As the mountains are round about Jerusalem, so the Lord surrounds His people both now and forever more" (Ps.125:2).</p> <p>Al & Cathi Korvemaker — Forest, Ont. Shirley & Fred Westerhof — Strathroy, Ont.</p> <p>Joan & Brian Pelleboer — Wyoming, Ont.</p> <p>Patricia & Ben Komelis — Sioux Center, IA</p> <p>Brian & Theresa Korvemaker — Union, Ont.</p> <p>Doug Korvemaker & Shelley Sipkens (fiancee) — Wyoming, Ont.</p> <p>and 22 grandchildren.</p> <p>Home address: 4876 Churchill Line, R.R. #3, Wyoming, ON N0N 1T0</p>	<p>For Rent</p> <p>For rent: Basement apartment, North-end (Linwell/Geneva), St. Catharines, Ont. Two large bedrooms, 4-piece bathroom, rec.room/kitchen, fridge & stove, cable, separate entrance, 2-car parking. Close to busstop and shopping. Utilities incl. Available immediately. \$700 p.m.</p> <p>Phone (905) 935-3417.</p>		<p>Personal</p> <p>ONE TO ANOTHER</p> <p>Christian companion magazine.</p> <p>Hundreds of readers Canada-wide.</p> <p>Single issue \$5.</p> <p>Write to:</p> <p>#12 923 2nd Ave. S. Lethbridge, AB T1J 0C7</p>

Classifieds

Anniversaries	Obituaries	Obituaries	For Rent	Teachers
 <p>1958 May 16 1998 With joy and thanksgiving to God, we announce the 40th wedding anniversary of our parents and grandparents</p> <p>ELCO and ANN WIERSMA (nee DEVRIES)</p> <p>We thank them for their love and support over the years and we wish them God's blessing in the years to come.</p> <p>With love from your children and grandchildren:</p> <p>Bill & Marian Wiersma — Guelph Amanda, Michael, Kathrine Ronald & Sonia Wiersma — Hamilton Nicholas Diane & Theo Schelhaas — Strathroy Jeremy Darryl & Elaine Wiersma — Stoney Creek Home address: 181 Highway #8, Dundas, ON L9H 5E1</p>	<p>Gorinchem the Neth. Stratford Ont. Oct. 9, 1919 - April 16, 1998 "Be at rest once more, o my soul, for the Lord has been good to you" (Ps.116:7). The Lord has taken home His child</p> <p>CHRISTIAAN JAN HUYGEN</p> <p>Beloved husband for almost 55 years of Lyntje Huygen-DeWeerd. Dear father of: Marie Graham & husband Bill John Huygen & wife Betty Otto Huygen & wife Agnes Joe Huygen Anne Veenstra & husband Clarence Also survived by 15 grandchildren and two great-grandsons, three sisters in the Netherlands, and numerous nieces and nephews. Funeral service was held in the Chr. Ref. Church of Stratford, Ont., Rev. Wm. Dirksen and Rev. Martin D. Geleynse officiating. Correspondence address: Mrs. Linda Huygen, 17-300 John Street South, Stratford, ON N5A 7V5</p>	<p>Drachten, Fr. Brampton, Ont. Sept. 6, 1908 - April 24, 1998 <i>I am not my own, but belong — body and soul — to my faithful Savior.</i> On Friday, April 24, 1998, PETER VANDERWERFF went to live with His Lord and Savior. Our Heit, Pake, and Great-grandfather was a special man. He was a devout Christian, a musician, an athlete, a dog-trainer, a sharpshooter, a master tailor, an avid gardener, a caring husband, a loving father, a thoughtful patient grandfather, and a quiet man. Predeceased by his wife, Margaret (Grietje) Vanderwerff (Salverda). Fondly remembered by his children, grandchildren and great-grandchildren:</p> <p>Rinze & Nancy — Kitchener Gregory, Michael, Karen John & Jeanette — Smithville Peter & Marijke, Shari & Michael, Julie, Eileen Yellie & Harry Bick — Waterdown Paul, Allan, Jason, Daryl Christine & Jake VanDyk — London Tonia (Sara, Melissa), Jonathan, Benjamin, Amanda Bart & Wendy — Calgary Scott, Krista, Heather The memorial service took place on Tuesday, April 28, 1998, at the Heritage Hall at Holland Christian Homes, Brampton, Ont. In lieu of flowers, donations to local Christian schools or Canadian Christian Education Foundation would be greatly appreciated by the family. "I lift up my eyes to the hills — where does my help come from? My help comes from the Lord, the Maker of heaven and earth" (Ps.121:1). Correspondence address: Mrs. K.H. Bick, R.R. #2, Hamilton, ON L8N 2Z7</p>	<p>APARTMENTS: Redeemer College rents furnished 1, 2, and 4 bedroom apartments, May to August. Enjoy our pastoral setting while visiting the Hamilton/Niagara/Toronto region. For excellent daily, weekly and monthly rates, and for reservations, phone (905) 648-2131, ext. 260.</p>	<p>Langley Chr. High School 22702 - 48th Avenue Langley, BC V2Z 2T6 Phone: (604) 533-0839 Fax: (604) 533-0842 requires for September 1998 teachers for: Physical Education Science (Chemistry) Send resume and statement of philosophy to: Peter Van Huizen, Principal</p>
	<p>Job Opportunities</p>		<p>Teachers</p> <p>CHATHAM, Ont.: Chatham Chr. High School invites applications for definite openings in the following areas:</p> <p>math & computer art & phys. ed.</p> <p>Please send applications to: Mr. John Van Pelt, Principal 90 Park Ave.E. Chatham, ON N7M 3V4 Phone: (519) 352-4591 Fax: (519) 352-3476</p>	<p>SMITHVILLE, Ont.: Smithville District Chr. High School is in need of an English teacher to fill a leave of absence from the middle of Oct. 1998 until the beginning of May 1999. We also need a teacher for a 5/6 position for history, math, or science courses. Send your letter of application to: Marc Strooboscher, Principal Smithville District Chr. High School 6488 Smithville Rd. Smithville, ON L0R 2A0 (905) 957-3255 Fax: (905) 957-3431</p>
<p>Obituaries</p>			<p>FAIRVIEW, Alta.: Fairview Chr. School invites applications for an Elementary teacher for multi-grade classroom. Low student-teacher ratio. Desired qualities: flexibility, enthusiasm and innovation. Application deadline May 27, 1998. Contact: H. Hielema, Principal (403) 835-2706 E-mail: fcs2706@telusplanet.net P.O. Box 185 Fairview, AB T0H 1L0</p>	<p>Miscellaneous</p>
<p>Zevenhuizen, Gr. Lyn the Neth. Ont. "But from everlasting to everlasting, the Lord's love is with those that fear Him" (Ps.103:17a). On March 25, 1998, our heavenly Father, in His infinite wisdom, called home His child</p> <p>FRANK DOUMA in his 64th year. Beloved husband of Christina Douma (nee Stoffers) and loving father of Janet Douma and Jim Booth, and Marilyn and Andrew Clarke, and grandfather of Russell Booth. Dear brother and brother-in-law of: Iep & Nelly Poortinga — Harrietsville Hennie Douma — Athens John Douma — Delta Theresa & Albert Visscher — Staffa Also sadly missed by five nieces and one nephew. He was predeceased by his first wife, Betty Douma (nee Poelman), a brother, Karl, and a sister, Stella Poortinga. <i>Those who wait upon the Lord shall renew their strength.</i> Correspondence address: Christina Douma, R.R. 1, Lyn, ON K0E 1M0</p>	<p>Full-time position available on large produce farm. Knowledge of handling machinery and tractors essential. Qualified applicant could start immediately. Send resume and references to: Boot's Farm Inc. R.R. #2, Scotland, ON N0E 1R0 Fax or call: (519) 446-3233 No Sunday calls.</p>	<p>Vacation</p> <p>GOING TO HOLLAND FOR VACATION? Why not rent A BUNGALOW OR APARTMENT in * Gelderland * Drenthe * * Limburg * Groningen * * Friesland * and visit family and sight-see at your leisure. Year-round accommodations. For brochure or more information call Harold or Nellie at (905) 985-7891 or fax us at (905) 985-3007 E-mail: hamel@idirect.com</p>	<p>GEORGETOWN, Ont.: Georgetown District Chr. School is in need of a Kindergarten teacher for a maternity leave position, from Sept. 1998 to March Break 1999. If you would like to teach approx. 20 students on Mon., Wed., and Fri. in a great facility with a dynamic team, please send your resume to: Mrs. Treena Sybersma, Principal R.R. 1, Georgetown, ON L7G 4S4 Phone: (905) 877-4221 or Fax: (905) 877-1483 Only those candidates who are granted an interview will be contacted.</p>	<p>BE EARLY!</p> <p>Please make sure we have classified ads (especially anniversary ads) on our desk at least 10 days before the issue date.</p> <p>Last minute ads are difficult - if not impossible - to place in the right spot or to place at all in the desired issue.</p>
<p>Interested in placing an ad? Get in touch with us for details.</p>	<p>Employment Wanted</p> <p>Seeking co-op education placement. Deaf student in final year at Rochester Institute of Technology needs co-op term (June-Sept.) with company to complete credits for Diploma in Imaging Technology. This unpaid position is to give the 23-year-old male student practical experience in graphic/photo production (any kind), Web page design, videos and photography, editing and captioning. Communicate by writing and/or American Sign Language. Has own LapTop. Contact Derek Jagt at (905) 823-3020 or fax (416) 366-0601.</p>		<p>OTTAWA, Ont.: Ottawa Chr. School is interested in applications from a committed Christian for a part-time French position. This is to commence Sept. 1998. We have a school of 180 students from Junior Kindergarten to Grade 8. Please submit your resume to: Mrs. Henni Helleman, Principal, Ottawa Chr. School, 2191 Benjamin Ave., Ottawa, ON K2A 1P6 or fax to (613) 722-5836</p>	<p>Sometimes a late submission causes disappointment on your part when the issue arrives after your special event.</p> <p>Please note the "No Issue" weeks on page 5.</p>

MAY 8, 1998

Classifieds

Miscellaneous

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Job Opportunities

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commencing July 1998

The successful candidate must:

- have a strong commitment to Jesus Christ;
- be an experienced educator with a B.Ed. or teaching certificate;
- have proven communication, managerial and leadership qualities;
- be a principal or vice-principal of an elementary school or have equivalent experience.

Applications should include a complete resume, a covering letter incorporating applicant's philosophy of Christian Education, and two references. Mail to:

Search Committee
c/o Oakville Christian School
112 Third Line, Oakville, ON L6L 3Z6
Tel.: (905) 825-1909 or Fax: (905) 825-3398

Pacific Christian Secondary School
Victoria, B.C.

Teachers still required for the 1998/99 school year:

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- * Girls' Physical Education
- * Industrial Education
- * Girls' Counsellor
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Send letter of application, resume and statement of faith to:



John Messelink, Secondary Principal
Pacific Christian School
654 Agnes Street
Victoria, BC V8Z 2E6
Phone: (250) 479-4532
Fax: (250) 479-3511

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Dordt College strongly encourages application by women, minorities, and disabled persons.

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Miscellaneous

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Classifieds

The transforming power of the gospel

Luis Palau

In the capital city of one country, I had a packed speaking tour.... At the hotel, I had just gone to my room when the phone rang. The desk clerk said that someone in the lobby was anxious to talk with me. It was 1:45 a.m. My first thought was, "I've been up since seven yesterday morning, and now some drunk wants to talk!"

I went to the lobby to find a rather distinguished-looking gentleman. He was visibly shaking. "I watched your program three hours ago," he said, "and it hit home to my problem. I began to weep and my teenage daughter said, 'Dad, why don't you go and talk to him? He might be able to help you with your drinking problem.'"

Not only did he have a drinking problem, he also confessed he was persistently unfaithful to his wife, even though he was a well-known psychologist who counselled others. "I can't control myself. I'm living like a dog!" He pounded his fist on the coffee table, then pleaded: "Is there any hope of change for a hypocrite like me?"

Several people had strolled out of the hotel bar and were in the lobby watching from a distance. I presented the Good News of Jesus Christ and his almighty power to my less-than-sober psychologist friend. I've seldom dealt with such an earnest man. Finally he said, "I want to receive Christ right now." He got on his knees in the middle of the lobby, where I led him in a prayer of salvation.

A week later, during our final live television broadcast, the very last phone call went like this: "Mr. Palau, do you remember the man you talked to until three in the morning in the hotel? That's me."

I had to ask, "Have you experienced any change?"

"A complete change! And now my wife wants to talk to you." This conversation was going out nationwide.

"Have you seen a change in your husband this past week?" Not only had she, but she wanted to invite Jesus Christ into her life, too.

From God Is Relevant by Luis Palau.

Job Opportunities

CALVIN

College

Vice President for Development

Calvin College seeks applicants for the position of **Vice President for Development**. This position gives leadership to the development operations of the college including vision, yearly and strategic planning, management, and oversight of all fundraising efforts. This position also provides leadership and administration skills for the management of personnel and budgets relating to fundraising activities. This person will serve as the senior professional for Planned Giving and be responsible for a limited number of major donors. This person will serve on the President's Cabinet and as staff to the Board of Trustees.

Calvin College is an independent comprehensive liberal arts college which is closely affiliated with the Christian Reformed Church of North America and dedicated to Christ-centred education, scholarship and service.

The successful candidate must have and display a Christian commitment compatible with the mission of the College and an eagerness to build financial support for the current and future needs of the college through fundraising.

Qualifications include management experience and/or training; accounting/fiscal management knowledge; excellent interpersonal and organizational skills; effective writing and speaking ability; willingness to travel; a minimum B.A. degree, with graduate degree preferred; previous demonstrated success in fundraising; knowledge of Calvin alumni and the Christian Reformed Church.

Resumes with the names of three references should be submitted by May 20, 1998, to **Human Resources, Calvin College, 3201 Burton SE, Grand Rapids, MI 49546** or fax to (616) 957-6832.

Youth Worker

Wanted: Youth Worker for Bethel Chr. Ref. Church in Newmarket, Ont. We are a large congregation searching for a committed, caring Christian who will support and develop our many youth activities. A job description and congregational profile are available by request. The ideal candidate will be willing to make a three-year commitment to our youth. We are offering a salary up to \$30,000 annually. Applications must be received by **May 15, 1998**.

Resumes or requests for more information may be directed to:

Youth Worker Search Committee

Mr. Art Niezen

3 Grist Mill Road, Holland Landing, ON L9N 1B9

Voicemail: (905) 727-0022, ext. 2431

Fax: (905) 895-0894; E-mail: niezena@yrbe.edu.on.ca

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Please submit resume or call:

Nina McLean (Board President)

Box 1865, Gibsons, BC V0N 1V0

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Miscellaneous

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You may contact:

Stan de Jong, Manager
Christian Courier

4-261 Martindale Rd., St. Catharines, ON L2W 1A1

Phone: (905) 682-8311 or Fax: (905) 682-8313

Classifieds

Events

Miscellaneous

Calendar of Events

Please submit only brief items. Placement is subject to space availability. Lengthy, multiple-event announcements will be rejected. We reserve the right to edit the material and to charge a nominal, per issue fee per item inserted.

- May 8** Thanksgiving Celebration Evening with Rev. & Mrs. Henry Wildeboer by Zion CRC, **Oshawa**, Ont. From 7-10 p.m., at Calvary Baptist Church, 300 Rossland Rd., E., Oshawa, Ont. Phone: (905) 436-3255. Fax: (905) 436-3691. (#)
- May 20** Organ recital by Jonathan Oldengarm, noon, Yorkminster Park Baptist Church, **Toronto**, Ont. Info.: (519) 338-3214.
- May 22 - 24** "Caring for God's Creation," a conference on faith and the environmental professional, featuring Dr. Calvin DeWitt and Dr. Fred Van Dyke. At The King's University College, **Edmonton**, Alta. Info.: (403) 465-8304, fax (403) 465-3534. E-mail: jmathis@kingsu.ab.ca (#)
- May 24** Dutch worship service led by Rev. Allan C. Groen, 3 p.m., Calvin CRC, 1475 Merivale Rd., **Nepean**, Ont. Also featuring several musicians and a male chorus. Info.: (613) 224-1328. (#)
- May 27** Harpsichord and Baroque Oboe recital by Jonathan Oldengarm and Naomi Struik, noon, St. Andrews Presb. Church, **Kitchener**, Ont. Info.: (519) 338-3214.
- May 28** 40th Anniversary of the Bethel Chr.Ref. Church, **Dunnville**, Ont. Former members are welcome to attend the special thanksgiving worship service on **May 31**. Info.: (905) 774-7285. (#)
- May 29-31** Singles Conference at Redeemer College, **Ancaster**, Ont. Theme: "Hope Set High." For info. and brochure call (905) 387-1628. (#)
- May 31** Dutch worship service led by Rev. Harry A. Vander Windt, 3 p.m., CRC, **Ancaster**, Ont.
- June 6** Organ/harpsichord concert by Jonathan Oldengarm, 7:30 p.m., Benton Baptist Church, **Kitchener**, Ont. Info.: (519) 338-3214.
- June 6** Fortieth anniversary celebration of the Calvary CRC, **Ottawa**, Ont. Special service on Sunday at 10 a.m. Info: (613) 821-1911. (#)
- June 8-11** Eighth Annual 4-Day Evening Walk (Hikers' Festival), at the Royal Botanical Gardens, **Burlington**, Ont. Registration at RBG Centre each day at 4:30 p.m. For info. call Bill Haartman at (905) 383-6319.
- June 10** "Hollandse Dag," 10 a.m., Community Centre, **Moorefield**, Ont. Info.: (519) 638-2053. (#)
- June 11** Noon-hour organ recital by Jonathan Oldengarm, St. Paul's Anglican (Bloor & Jarvis), **Toronto**, Ont. Info.: (519) 338-3214.
- June 24** Organ recital by Jonathan Oldengarm, 12:15 p.m., St. Paul's Cathedral, 472 Richmond St., **London**, Ont. Info.: (519) 338-3214.
- June 27-28** Fiftieth anniversary celebration of the Community CRC (formerly First CRC), **Kitchener**, Ont. For info. call the church office at (519) 743-9482. (#)
- July 13-31** ICS/Wycliffe-sponsored Summer School, 229 College St., **Toronto**, Ont. For more info. contact John Franklin at (416) 979-2331. Toll free 1-888-326-5347. E-mail: franklin@ultratech.net
- Sept. 25** Toronto District Chr. High School 35th Anniversary Celebration Dinner! All friends of TDCH are invited to attend this event at the school, **Woodbridge**, Ont. Tickets \$35, order through the school office beginning May 1, 1998. Tel. (905) 851-1772.

Advance Notice

The First Chr. Ref. Church of Owen Sound, Ont., is anticipating celebrating its 50th anniversary as a congregation Oct. 9-11, 1998. Events include a variety program on **Friday, Oct. 9**; a homecoming tea and dinner on **Saturday, Oct. 10**; and a commemorative church service on **Sunday, Oct. 11**. Everyone is invited to join in the celebration, especially all past members and their families. We are also publishing a history book! Do you have something to contribute? Contact Linda DeBoer at (519) 371-8192.

Uitnodiging

Uitnodiging tot het bijwonen van een Hollandse zang- en eredienst. Met medewerking van een muzikaal ensemble en mannenkoor.
Meditatie: Ds. Allan Groen
Deze dienst zal worden gehouden, D.V., op **zondag 24 mei 1998, om 3 uur 's middags**, in Calvin Chr. Ref. Church, 1475 Merivale Rd., Nepean, Ont.
Iedereen is hartelijk welkom!
Voor nadere inlichtingen kunt u contact opnemen met Kees van Dieën (613) 224-1328.

Hollandse Dag in York, Ont.

U bent uitgenodigd voor de 28ste Hollandse Dag in York op **Woensdag, 27 mei, 1998, 10 uur v.m.**
U kunt genieten van samenzang, voordrachten en luim.
Voor lunch wordt gezorgd.
Ds. P. Van Egmond geeft de meditatie:
"De Kerk in de 21ste eeuw."

40th ANNIVERSARY
TIMOTHY CHRISTIAN SCHOOL
June 20, 1998

4:00 p.m.

ICS Open House
at 28 Elmhurst Drive, Etobicoke, ON M9W 2J5

5:00 p.m.

Social Time
Celebration Dinner
at Toronto District Christian High
377 Woodbridge Ave., Woodbridge

6:15 p.m.

TICKETS: \$25.00 each or \$45.00 per couple
* Advance ticket sales ONLY *

Commemorative Mugs and Booklets available upon request.
For more information: call the school at 416-741-5770

ADDRESS CHANGE

Please use this form and allow four weeks for processing request.

Attach your present label here.

please print

Name: _____

New address: _____

City: _____ Prov.: _____ Code: _____

Mail to:
CHRISTIAN COURIER
4-261 Martindale Road
St. Catharines, ON L2W 1A1

New address is
in effect
(Date) _____

News

Volunteer grandparents program meets needs of seniors, children

Alan Doerksen

TORONTO — Many children in Canada don't have a chance to develop a meaningful relationship with their grandparents because those grandparents live in a distant place or have passed away. Similarly, some seniors have distant grandchildren and would like to develop friendships with younger people in their area. To help meet these needs, a Toronto agency has created the Volunteer Grandparents Program.

The Family Service Association of Metropolitan Toronto (FSA) started the program in 1991, basing it on a model developed by the Volunteer Grandparents Society of British Columbia.

Martha Arbuthnot, the program's co-ordinator, says FSA saw a need among seniors whose relatives are distant or no longer living to have a family community. She has also seen the value of young children having grandparents in their lives. "Children who receive consistent care from caring adults get a head start," she observes. "We have seniors and we have families. Why not bring them together?"

Creating 'extended families'

The Volunteer Grandparents Program aims to help the creation and growth of "extended families" across Metro Toronto. The main goal is to promote well-being and positive experiences between elder women



Mary and Bob Nesbitt are volunteer grandparents for seven-year-old Arianna Jahan-Zelei.

and men and families with young children, through the exchange of cultures, friendship and learning.

According to FSA, "through the formation of emotionally supportive relationships among three generations, wisdom, life experience and attention are given and received. Neither the volunteer grandparent or family is seen as a recipient of service from another.... Single parent, refugee and immigrant families feel supported, connected and in turn are able to offer a welcoming sense of family."

"My job as co-ordinator is to facilitate bringing people together and monitoring the match," says Arbuthnot. "If the match is solid, regardless, the volunteer will stay involved. Some of them have been long-standing for five or six years."

However, some families have changing circumstances. For instance, if a family's relatives immigrate

to Canada, the family may no longer feel a need to have volunteer grandparents.

Volunteer grandparents are usually healthy, active older adults over age 50, and FSA encourages families with at least one child aged two to eight with no access to grandparents to become involved. FSA conducts a careful screening of program applicants, including a police clearance check for elder volunteers.

Participants are given orientation and training. Volunteer grandparents usually commit to spending 10 hours a month with their "grandchildren" for at least a year, says Arbuthnot.

Breaking down language barriers

Bob and Mary Nesbitt have been volunteer grandparents for almost four years and spend more than the minimum time with their "granddaughter." A retired Anglican couple living in Willowdale, Ont., the Nesbitts have four grown-up, married sons, none of whom has children yet.

Arianna Jahan-Zelei, their seven-year-old "granddaughter," is an only child who has grandparents living in Iran and Hungary. "They never get here at all," explains Bob Nesbitt. "She has a cousin from Hungary who came over. He couldn't

speak English, she couldn't speak Hungarian."

However, Arianna is taking Hungarian lessons. She also takes French immersion, and likes speaking in French with Mary Nesbitt, who grew up in Montreal.

Usually, Arianna visits the Nesbitts on Sundays. Together they often play in the backyard with the Nesbitts' golden retrievers, spend a day at the zoo, or go bicycling through local parks.

"We're quite close to the parents," says Bob Nesbitt. "This past Christmas, we had her parents over." Altogether, about 22 people joined the Nesbitts and Arianna for their Christmas celebration.

Nesbitt recommends the program to "any couple or single person over 50 who would like to share their love with a young child." And he sees the program as valuable for single mothers with young children.

The Nesbitts see their commitment to Arianna as long-term. "It's indefinite," says Bob Nesbitt. "We'll be with it for the rest of our lives. She's just like a child of our own."

Throughout the year, FSA also hosts large social events where volunteer grandparents, parents and children can meet each other and share their experiences.

News Digest

Computer confessions

WARSAW — Polish Roman Catholics can now plot graphs of their sins with a new computer program designed to help them confess. Based on the prayer book, it poses 104 searching questions to help users track their sin and record the results. Warsaw's daily *Gazeta Wyborcza* reported recently.

Sins are listed under biblical commandments and according to their gravity, with a questionnaire asking whether the sin has been committed. Author Andrzej Urbanski got the idea when his son was preparing for his first communion. Sinners need not fear that their darkest secrets will get out, as files with personal data are protected by password, reports *Reuters*.

Whistling in Dixie

SHERBROOKE, Que. (CP) — For the second straight year, Tanguay Desgagne has whistled his way to the international Grand Champion title at the 25th International Whistler's Convention in Louisburg, S.C. It was the Sherbrooke native's fourth victory at the championships.

"At that level (of competition), the participants are very good whistlers," said Desgagne. "I think I managed to stand out thanks to the energy of my presentations."

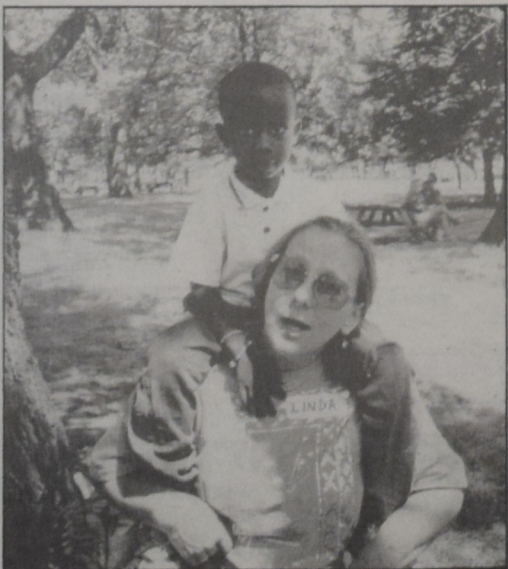
Desgagne whistled three classical pieces, including "Spring" from Vivaldi's *Four Seasons*.

Diana doll planned

BOSTON — Move over, Barbie, and make way on toy store shelves for the Princess Diana doll. Hasbro, Inc., is negotiating with the late princess's memorial fund to create a line of toys bearing her image, reports *Reuters*.

A virtual industry of sometimes tasteless collectibles memorializing the princess has sprung up since her death last August, including mugs, egg-cups and thimbles. But few of the profits from the sales of the Diana souvenirs have been benefitting the Princess Diana Memorial Fund, which funnels royalties to charities.

Managers of the fund hope that by aligning with Hasbro, they can reclaim Diana's image and generate funds for selected causes.



Volunteer grandmother Linda Burns with "grandson" Kofi Debrah, whose family comes from Ghana